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A Message to American Churches, by Rev. W. J. Dawson

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC

7 January 1905

Number 1

Second in a series of Messages for Today

What is Christianity

It is to believe that at the heart of things there is a Power with a mind and a will, from Whom everything has come, and by Whom everything is sustained; Who is immanent in the universe, and specially inhabits the human soul; Who is directing everything to moral ends, and Whose character can be summed up in love. That Jesus Christ came from God and is in a sense peculiar to Him the Son of God, that He has declared the character of God to the human race, has broken the power of sin, and is the point of union between God and man.

It is to fight the lower self at the base of our nature, to give the supreme place to the soul, to carry the Cross of Christ in daily life, and to keep His Commandment of love, to forget one's self, and to think of others, to serve instead of ruling, to give instead of taking, to suffer instead of resisting.

It is to hope that in the long battle between right and wrong, right will conquer, that the things apparently evil are making for good, that the agony of suffering will end in the blessing of holiness, that God is working everything up into something better in this world and that which is to come, and that humanity will one day be raised to the perfection of Christ.

Faith, Hope and Charity:—without the faith there can neither be the charity, nor the hope; without the charity the faith is not living; without the hope the charity is not crowned. The charity proves the faith and creates the hope—the greatest of these is charity. He who loves is therefore most surely a Christian.

Written for The Congregationalist by Dr. JOHN WATSON (San Maclaren)

New York

The Pilgrim Press
BOSTON

Chicago

Connecticut Valley Items

THE CLUB

The Congregational Club turned out in unusually large numbers on Forefathers' Night to listen to Dr. Lyman Abbott on a theme appropriate to the occasion, A Revival of the Puritan Conscience and Respect for Law. The address was strong, timely and deserving of consideration throughout the land. We suffer from a surfeit of laws, hastily enacted and without popular demand sufficient to insist on their enforcement. A law must have conscience behind it, or it develops contempt for law. Punishment must follow closely upon infringement, or penalty loses its moral and deterrent force. We need to revive the Puritan conception of the community. Society has rights which the individual must respect. At present we are a nation with a weak will. Above all, we should recognize that the ultimate source of authority is Almighty God.

The club regretfully accepted the resignation of its efficient secretary, Rev. A. B. Patten, in view of his prospective removal to Santa Rosa, Cal., and voted him a cordial testimonial of appreciation. Rev. J. L. Kilbon of Springfield was appointed secretary for the unexpired term and will continue by virtue of election at the next annual meeting.

VALEDICTORIES

Mr. Patten's seven-year pastorate at South Hadley has been marked by many signs of progress. The most noteworthy feature is the Wayside Covenant, by which many of the Mt. Holyoke College students, without sundering home ties, enter into a special form of fellowship with this church for their student term. Perhaps a hundred each autumn have come into this covenant. The regular membership has increased 10% in the face of a decreasing Protestant population; the benevolences aggregate 14% more than during the preceding seven years, and a schedule of weekly offerings for definite objects is

now in force. Among new organizations are a men's club and several reading circles; and the church committee, enlarged to include heads of departments, has become a pastor's cabinet. The announced withdrawal of the college after next year, to maintain separate worship with a staff of college preachers, after the prevailing university fashion, will deprive the church of generous financial support and many workers, and will lay upon it the necessity of readjustment to meet these new conditions.

Another break in the pastorate in this section is caused by the call of Good Will Church in Syracuse to Rev. Edward D. Gaylord, who since leaving Hartford Seminary in 1902 has been serving at Charlemon and West Hawley with marked success, the number of additions on confession being specially gratifying.

SPRINGFIELD

This city shares with Brooklyn the unjust reputation of being a "Stronghold of Congregationalism" with a diminishing membership, according to the new Handbook. Instead of 4,006, we should be credited with 4,196, a gain of 125, and the figures for 1904, now being gathered, will show greater gain.

At First Church, Dr. Goodspeed has announced a course of illustrated lectures for four months of Sunday evenings, beginning Jan. 1. The Gospel in Scene, Sermon and Song is the title. The eight-teen programs include two of music, and the lectures cover a variety of geographical, biographical and historical topics, but the gospel is in them all; and the large down-town church will be filled, as it always is for a series of addresses by the pastor.

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The Business Department, in charge of the Business Manager and known in the trade as the Pilgrim Press, publishes The Congregationalist and Christian World, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading. Records and Sequelites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Townsley, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

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THE CONGREGATIONALIST

Saturday
7 January 1905

and Christian World

Volume XC
Number 1

Another Direct Word on a
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Normal Evangelism

By Rev. W. J. Dawson, London

The Evangelistic Oppor-
tunities Confronting Every
Church and Pastor :: :: ::

The result of many conferences and conversations with my American brethren during the past two months has given new vitality and urgency to two questions which I have long felt to be important. The first of these questions is, How far the normal church can be transformed into an evangelistic center? And the second is, How far evangelistic methods may be included in a regular pastorate? It is commonly asserted that the mass of the people will not come into churches. Missions are usually held in halls for this reason. It is further assumed that there is some irreconcilable difference between the minister and the evangelist, and a corresponding disparity between the ordinary service of a worshiping church and the service called evangelistic. I believe these assumptions to be radically false, and therefore perilous.

A SERIOUS BUT NOT IMPOSSIBLE TASK

The first may be disposed of at once. The example of my own church in London is sufficient to teach that there is no insuperable difficulty in transforming the normal church into an evangelistic center. The difficulties in the way are class feeling, parochialism of idea and the fastidiousness of a false culture. These are serious difficulties, and more serious in some churches than in others. Many churches might quite justly be described as examples of cultivated parochialism. They are social clubs united by moral ideals, rather than spiritual communities quick with divine fire. Other churches are frankly class churches. The poor are not wanted and are warned off. But so far as my own experience goes, this class of church is rare, although in most prosperous churches of a suburban character individuals will be found who represent these prejudices. It is useless to inveigh against such wicked and obstinate perversion of sentiment. The fact to be reckoned with is that the men who, in their expressed opinions and exclusive temper, seem utterly hostile to the spirit of Jesus are, nevertheless, often men of much substantial goodness. They will give time and money to objects which commend themselves to their judgment. Moreover, they are in the church and cannot be turned out without violent disruption and some scandal.

There is a better way; let such men see for themselves the actual work of a mission and their prejudices will be dissolved. These prejudices are the fruit of isolation. They are cured by contact with actual facts. In all but very rare

cases a man of really sympathetic heart has only to be brought face to face with human need to realize that it involves obligations. Indeed the real source of deadness and decay in many churches is precisely the absence of the poor.

ALL TYPES OF PERSONS SHOULD BE IN THE CHURCH

We need a mingling of all classes in a church for its own sake, for a true church should be a microcosm of the world itself, in which many kinds of men constitute the social whole. It needs no argument to prove that the organization of wealth and culture for the service of poverty and ignorance is the first of Christian ethics, and the wealthy and cultured have more to gain from it in the heightening and deepening of their own sympathies, than the poor and ignorant in the application of those sympathies.

We have within our churches at the present time, imperfect as they are, a force sufficient for the Christian conquest of the world.

All that is needed is to mobilize our forces. I found so little real difficulty in mobilizing the forces at my disposal for evangelistic work that I suspect these difficulties are greatly exaggerated by timid men who put upon the traditions of a church the blame which really belongs to themselves. Given bold and wise leadership, I believe that there is no church that will not hail the bugle-note that calls the advance.

RECOVERING AN EARLY PASSION

As regards the question of evangelistic efforts in a regular pastorate, the difficulty is also more imaginary than real. What is needed? Merely a change of method—a simpler style of address, a more direct appeal, a more unrestrained fervor. Most ministers have commenced their ministries with evangelism. That which first led them to preach was a real passion for souls. Let the old man look back far enough, and he will see a youth full of warm enthusiasm pleading with men and women for their redemption—a youth who was once himself. What has changed him? Often nothing more than the deadening effect of a continuous pastorate. He has come to regard himself rather as the calm expositor of truth than its impassioned advocate. The note of appeal has disappeared, or has been wilfully suppressed. And although he may not know it, that is the real cause

of the weariness he feels in his task as the years advance. He grieves over the lack of result, over the deficiency of positive and plain result, without perceiving that he himself has made such results impossible.

But that which a man has once possessed can always be recovered. He who has been an evangelist once can be an evangelist again, and a much more competent and wise evangelist in the ratio of his wider experience, if he will allow himself freedom.

Of all the errors that have wrought ruin to the Church none has been more fatal than the tacit admission that the work of the minister is a thing separate from the work of the evangelist.

It has meant that the minister has become a vocal essayist, and evangelism has come to be regarded with contempt. It has also meant that the work of evangelism, being thus regarded as inferior, has been left to inferior men, or let us say to men whose admirable zeal has not been always united with the highest qualities of intellect.

This sentence is not meant to imply on my part the least dispraise of the existing evangelist. I owe too much to such a man as Gipsy Smith ever to allow myself to speak in any terms but those of gratitude of men, who like himself spend their lives in the arduous work of conducting special missions. But the question in my mind is this, Is the gift of the evangelist so unique that it cannot be expected in the average minister? I cannot admit that it is. The power of the evangelist usually lies not so much in superiority of gift as in superior earnestness, manifesting itself in great directness of appeal and a positive belief in immediate results.

THE MINISTER MAY BE AN EXPERT

If that be the case, it is clear that it is a gift within the reach of most of us. If we have it not, it is because we have not sought to possess it. We have not made it our business to save souls. We have not studied the art of persuasion. We have been content with some other function, more agreeable to our taste, which we have vainly imagined more important. Hence we have come to regard the evangelist as an expert in a branch of spiritual science, which really belongs to the mere alphabet of our own calling as ministers. Expert in winning souls the evangelist may be, and let us thankfully acknowledge his gift; but the minister in his regular pastorate should be an expert too, and if

he be not, nor seeks to be, it may be gravely doubted whether he is not false to his high vocation as the ambassador of Christ.

And so the conclusion seems plain that I could not exonerate myself if I refused the work of the evangelist. I might perform it imperfectly, but I was bound to attempt it. I had much to learn and a new method to acquire, but the only way to learn how to preach is by preaching. And from this conviction, which concerned myself, I passed to another of more general application. All things being equal, the man best fitted for evangelism was the man who brought to the work the ripest mind and widest culture. There is no valid reason why culture and evangelism should be treated as opposites. They were united in Wesley, they were united in Henry Drummond.

The greater the intellectual equipment, always provided it is united with faith and fervor, the greater will be the success of the evangelist.

In an age of education there is surely room for an evangelism that can speak equally to the cultured and the illiterate; an evangelism which knows how to assimilate the best results of knowledge without losing the simplicity of faith; an evangelism which understands that the real emphasis of Christian truth lies where it has always lain, not in the contentions of Biblical criticism, but in those eternal verities of faith and experience which no criticism can destroy or even impugn.

LIBERAL THEOLOGY CONSISTENT WITH SPIRITUAL ZEAL

At this point it is probable that I may give offense to some good men who appear to imagine that it is impossible for any effective spiritual zeal to be found in combination with a liberal theology. I admit that a liberal theology has often been associated rather with social than spiritual zeal. In the effort to attain theological sanity religious teachers have often passed into the cold realm of a barren intellectualism. The inference is perhaps natural that liberal theology implies decay of spiritual passion; but there is nothing in the nature of things to make this disaster inevitable. The whole question is largely one of emphasis. I cannot admit that it is necessary to close one's eyes to all the splendid and reverent work of our greatest Biblical critics in order to retain a vision of the cross of Christ. There may have been two Isaiahs or twenty; what has that to do with me so

long as I have the profound spiritual message contained in the book which bears the name of Isaiah? I am indifferent as to whether Bacon or Shakespeare wrote Hamlet, so long as I have Hamlet; and who would insist that a certain critical view of the authorship of Hamlet is imperative before one could be allowed to expound the teachings of the drama?

The critic does his work, well or ill as the case may be; I may accept or reject his views, but the message of the book is still mine. In the same way I take the ground that it is a mistake in emphasis for an evangelist to make some particular view of verbal inspiration or the Book of Jonah a *sine qua non* of his message. Such questions do not belong to him, and are usually outside his competence. By obtruding them he injures his influence, especially with the thoughtful men.

The plain fact, as it appears to me, is that these matters have no relation to the gospel of evangelism. The evangelist's concern is with the great spiritual facts of sin, penitence and redemption; his battlefield is the human will; his message is the love and judgment of God; his work is the practical work of winning men for Christ. Let him keep to his own ground, and he is strong. He has too much to preach that is beyond all debate to trouble himself, or perplex his hearers, by meddling with questions on which he cannot pretend to speak with intellectual authority.

THE PRESENT CHALLENGE TO PROGRESSIVE THOUGHT

The time has clearly come for liberal theology to justify itself in the eyes of the people, if it can, for the people are weary of negations. Can liberal theology justify itself? It can do it in one way only—by showing its capacity for spiritual zeal. For liberal theology has also been guilty of wrong emphasis. It has emphasized its doubts rather than its faiths. It has been destructive of error, but not constructive of truth. It has told people what to reject, but not what to believe. It is not surprising that it is distrusted by people who above all things crave a positive faith; yet it has a faith, a real and deep faith, founded on a real spiritual experience, if it would but have the courage to declare it.

When, to its deep knowledge, liberal theology adds the burning faith begotten of vital spiritual experience, it will become the greatest power for

evangelism that the world has ever known.

So then the conviction has grown in me that though much has been shaken in the realm of thought, nothing is shaken in the world of experience; the kingdom of spiritual fact abides. I hold to the old evangelical message, although for me the Shibboleth of utterance may differ. I find myself at home in a Salvation Army meeting because I find there the vital knowledge of God's dealings with the soul, and the expression of a religious experience which is as old as the cross. My mind concentrates itself more and more on positive truth, and my effort as a minister of Christ, on the efficiency of the accomplished purpose. I am much more concerned to save one harlot from shame, one drunkard from his folly, one prodigal son from his defilement of the far country, than to discuss those speculations about truth which after all interest but a few and are not helpful even to them.

THE ONE ESSENTIAL CREED

Life is growing short; let it be my business, though I am the slave of no man, to make myself the slave of all men, if by any means I can save some. For this I know, that the power of Christ does still save men, and this is as much knowledge as I need for the work of the evangel. This is the one essential creed, and nothing else greatly matters.

This is the essential creed, but in its full expression there is room for every faculty of the mind. Nothing is more needed in the evangelistic sermon than sound fundamental brain work. Such a sermon should have superior and outstanding qualities of its own, such as pungency, directness, cogency of appeal, force of persuasion, but it will never influence the thoughtful unless it has sound fundamental brain work. The evangelist will gain immensely in power by being also a thinker. This is one of the lessons of Wesley's life which has been strangely overlooked. It is a lesson that we have to relearn. Wesley was a clear, logical thinker, and, from the merely intellectual point of view, a great preacher, yet he was the greatest of evangelists. Can we refuse the deduction that evangelism has everything to gain and nothing to lose by the closest possible alliance with culture? And in the conditions of our own time, with its constantly rising standard of education, is not the union of culture with evangelism absolutely necessary if evangelism is once more to become a national force?

Event and Comment

DR. JOHN WATSON had become widely known in this country eight years ago as Ian Maclaren, the author of *The Bonnie Brier Bush*. At that time he proposed the following brief interpretation of the historic Christian creeds:

I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.

This statement was discussed extensively in the religious and secular press, both with a hearty approval and strong dissent. During the last eight years much progress has been made in Christian thought, and Dr. Watson has been a leader in that progress in the English-speaking world. At our request he has prepared for *The Congregationalist* a statement of Christian faith, not in the form of a creed, but as a characterization of Christianity, as he views it today. We print it on our cover page as a New Year's message to our readers.

THE DECISION of Rev. W. J. Dawson of London to accept the invitation of the committee on evangelism, appointed by the National Council, will bring joy to many hearts. He has just cabled to Dr. Hillis, the chairman of that committee, that he has resigned the pastorate of the Highbury Quadrant Church and will sail for America Jan. 25. The plan of the committee, so far as outlined, contemplates his beginning an evangelistic campaign at once, perhaps in cities as far east as Bangor and Portland and

Mr. Dawson
Coming Back

then visiting in turn many of the principal centers as far west even as the Pacific coast. He will probably hold meetings for two days in each place and may be assisted by one or two other outside speakers. The main reliance, however, for the success of the campaign must be placed on the local ministers and laymen, and this can doubtless be pledged in advance, in view of the approval which Mr. Dawson evoked wherever he went during his recent sojourn in this country. He has asked us to express his warm sense of gratitude and appreciation of all the kindness shown him when here. His article elsewhere in this number may be looked upon as the platform on which he intends to stand in this large undertaking to which he is now giving himself. May he find the soil everywhere prepared for his seed sowing and may an abundant harvest therefrom be reaped.

ON NEW Year's Day General Stoessel, commander of the remnant of Russia's garrison in besieged Port Arthur, sent a note to General Nogi, The Surrender of the Japanese besieging army suggesting conference with capitulation in view. On Jan. 2 representatives of the two armies met, and terms were agreed upon. On Jan. 3 the Japanese army entered the city.

During the week previous to the capitulation Japan's conquest of forts on the inner circle of defense had been so steady and irresistible and the condition of affairs in the old and new towns lying on the harbor front had become so awful that General Stoessel wisely decided to surrender, provided he could on terms of honor; and these his victorious foes were quite willing to grant, the Russians' stubborn and gallant defense of the fort having commended them to lovers of courage and patriotism the world over. The Emperor of Japan, when informed of the surrender by Marshal Yamagata, at once ordered: "General Stoessel has rendered commendable service to his country in the midst of difficulties. It is His Majesty's wish that military honors be shown to him."

With Port Arthur in her possession, with the Russian Pacific fleet destroyed, with Kuropatkin and his vast army halted at the Sha Ho, with her people bearing easily the economic strain of the war, her Diet or national parliament supporting unhesitatingly all calls of the Ministry for fresh taxation, her people emulous for the honor of dying in her behalf, and with a much improved status in the Occidental financial and political worlds, Japan may begin the New Year with a glad if not a light heart. For Russia the defeat may bring serious internal disorder; it should bring a willingness to make terms with Japan.

COLORADO'S Supreme Court has ordered an investigation of the vote of Denver in the recent campaign, which investigation promises to be throughgoing, inasmuch as it not only provides for recount and examination of ballots, but also for investigation of the registration lists and of campaign expenditures. It is charged that in the city of Denver alone 20,000 fraudulent votes were cast for Mr. Adams, the Democratic candidate

for governor, whose nominal victory at the polls is now challenged by the Republicans. He courts investigation and disclaims all desire or intention to take a seat that is not his by right. If partisan and class feeling can be kept at a minimum while this investigation is going on, all will be well. Unfortunately political and industrial conditions in the state are so logically the outcome of the strife of the past year between the state and certain elements of the population on one side, and organized labor and radicals on the other, that it is not surprising that charges should be made now affecting the motives of men who are shaping the course of events, nor that the public at large should expect serious trouble if Mr. Adams is deprived of his seat by a judicial decree.



GENERAL STOESEL
Commanding Russian forces at Port Arthur

General Stoessel is a Swiss, who had served Russia ably before his appointment to control of the garrison at Port Arthur, and to defense of a fortress deemed impregnable. He has lived up to his reputation as a dauntless defender of the citadel, and now becomes a historic figure forever connected with the history of one of the most memorable sieges on record.



GENERAL NOGI
Commanding Japanese forces at Port Arthur

General Nogi, conqueror of Port Arthur, is of the old samurai caste; he is a poet and an ascetic religionist as well as a warrior of eminence, one whose greatest service to his country prior to this masterly and unrivaled triumph over a combination of physical obstacles and military strength such as no other army ever had to overcome, was his ten years' rule over the island of Formosa as Governor General. In this capacity as a constructive publicist he set up Japanese authority and civilization over a rebellious and contentious people with a minimum of use of force.

HORACE BUSHNELL won immortality easily by his saying that his opposition to the movement for women's suffrage was because it was "a reform against nature," thus implying that it was useless because unnatural. The Southern planters who think to raise the price of cotton by burning a portion of the present large crop are also engaged in a Sisyphean task. If they would better Southern conditions and avoid the wholesale reactions that come from dependence on one staple product as its response to

nature and man's toil varies from year to year, they should be setting about diversification of the industries and crops of the section. Refusal to furnish information about cotton to Federal census takers and information gatherers and waste of raw material by burning it in the streets—these are puerile efforts. Worse than this, as the *Wall Street Journal* says truly: "Those Southern planters who burned some of their cotton in order to get a high price for the balance are incendiaries. The proceeding is as essentially criminal as the act of a man who burns his store in order to get the insurance money."

SECRETARY OF THE INTERIOR Hitchcock is to be credited with a remorseless hunt for rascals in high places in the Northwest, men whose political influence hitherto has enabled them to fend off investigation. He has had the backing of the President, and that has been a great asset. Now the results of his labors are beginning to be seen. A United States senator, a former congressman and land commissioner, several mayors of cities and the like are being investigated by Federal Grand Juries in Oregon and indictments are being found, covering wholesale fraud in land transfers, in Oregon, Washington, and California.

TOBACCO growing and tobacco retailing industries have been getting into intolerable conditions of late owing to the methods of business of the so-called Tobacco Trust. Pressure on Congress and the Executive from Northern cities and from Southern rural districts, to order an investigation has been insistent, and at last orders have been given for the Department of Commerce and Labor to investigate this industry just as it has the Beef Trust. A far more formidable demand for action, because backed by the newspapers of the country, has been going up for some time, with the Paper Trust or General Paper Company as the object of scrutiny. Last week the United States, by attorneys set apart for the task by Attorney-General Moody, filed a petition in the United States District Court, St. Paul, Minn., asking that the various companies of the trust, which are situated in Minnesota, Wisconsin and Michigan, be enjoined from doing business on their present basis, which the petitioners allege has suppressed all competition in the manufacture, sale and distribution of paper, has increased the price of paper, and forced all dealers, or newspapers, or other consumers in territory west of the Mississippi to purchase supplies through the General Paper Company, and on terms dictated by it. Mr. Moody only ordered this action after thorough investigation of the facts. It is but the forerunner of similar action against Eastern companies which are leagued together in the same way to practice extortion in Eastern territory. These acts of the Administration increase its prestige, and make sentiment favorable to it. They are prophetic of a new era in the history of the country, we take it, when the relative right and power of the public and their servants on the one side, and grasping, mercenary, selfish individuals organ-

The Colorado Political Situation

ized for business on the other side are to be determined conclusively. The journalists of the country, for obvious reasons, are more directly concerned with the second suit above mentioned; but their interest in the larger problem and in its righteous solution should be none the less fervid. They are consumers of things, as well as producers of ideas.

THE PROTESTANT Episcopal Church naturally is most concerned with the coming investigation by an ecclesiastical grand jury of the charges made against Bishop Ethelbert Talbot of the diocese of central Pennsylvania. The Christian Church at large also will watch the case with interest, for it touches on many sides the respective rights and duties of superior and subordinate ecclesiastics, and it also has its bearing on the important but by no means simple problem of maintaining the good name of the Christian Church in the community, and of keeping vital and operative the rule of discipline within the Church. It is a complicated affair, not to be gone into here in detail, and involving mutual charges of immorality by the bishop and a priest whom he unfrocked, one Rev. I. N. W. Irvine. The presentment on which this coming investigation of the case hangs charges Bishop Talbot with lying; other and worse aspects of the case, in its earlier stages of recrimination and litigation—civil and ecclesiastical—will come out if the investigators report that the evidence warrants a trial of the bishop by his peers. As we go to press it is clear that the case cannot be settled on its merits until there has been a contest over the technicalities of canon law involved in the procedure.

JOHN KNOX, once a Roman Catholic priest, afterwards a Protestant preacher and a reformer, was probably born in Scotland in 1505. Although there is some uncertainty about the date of his birth, the Presbyterian churches of Scotland have resolved to celebrate the four hundredth anniversary of his birth this present year, and are making preparations to instruct the present generation concerning his character and work. An excellent brief illustrated biography of him has been prepared by Prof. P. Hume Brown of Edinburgh University, dedicated to young people in all Protestant churches. A popular and inspiring volume entitled, *Ideals and Ideals of John Knox* has just been published, Dr. James Stalker being the author. Knox was a great Christian hero, with a Puritan spirit such as this age has need of, and a romantic career whose dramatic situations can be so presented to young people as to inspire their enthusiasm. No doubt this anniversary will be widely celebrated in American Protestant churches.

THIS is a time of many reactions from positions that once were thought permanently occupied. One of these reactions is the recurrence of the demand for physical punishment of offenders, in the family, school and society at large. President Roosevelt is thought

to have recommended a return to the whipping post in the District of Columbia for wife beaters and other offenders whom present methods of punishment do not seem to affect; and the Grand Jury of the District has reported in favor of the plan. Prof. E. H. Griggs in his last book on Moral Education, in which he deals temperately and wisely with its problems, expressly sets forth his dissent from the theory of punishment in homes and schools which abolishes the use of physical force entirely. Last week the Board of Education of New York city had this matter before it and voted against restoring corporal punishment, although 223 out of 269 principals of the schools favor its restoration. Interviews with prominent educators and philanthropists in Washington, New York and Boston during the past week, interviews suggested by the facts above stated, reveal a decided difference of opinion among good and wise men and women. There certainly is no such unanimity favorable to disuse of force as would have been revealed a decade or two ago. The theory that love invariably wins assent, that moral compulsion always is successful, and that infliction of pain and mortification always is detrimental, is not as dominant as it was.

THE REPORT of the secretary of the labor department in New Zealand is illuminating as to the results of compulsory industrial arbitration in that colony. His official report declares that the increase in the cost of living has nullified the benefits of industrial arbitration. This would seem to be something less than the truth; for the Government Statistician in New South Wales, who has a high reputation in financial circles states that during the past fifteen years in New Zealand while wages have advanced eight and a half per cent. the prices of the necessities of life during the same time have advanced as under: meat 100 per cent.; house rent 30 per cent. to 50 per cent.; and other things 10 to 15 per cent. The tradesmen against whom decisions were given for an increase of wages formed combines, and passed on the increase (and a good deal more) to the consumer. Thus it is declared that by the New Zealand arbitration law "the general consumer has lost; the workman as a workman has lost, the community has lost through a wasteful circulation of money, and the only gainer is the capitalist—the man industrial arbitration was intended to hit." How to remedy this state of things is a question now being debated. One proposal is to substitute for a minimum wage for all workers in a given industry classification of workers according to their skill; with possibly, a maximum as well as a minimum wage. This looks like a counsel of despair.

AN INTERIM referee or adjudicator in the Scotch Presbyterian controversy has been appointed in the person of Sir John Cheyne, the legal adviser of the Church of Scotland. He will go to work and make a temporary settlement in all disputed cases, and his interference should stop the course of litigation

that has been going on vexatiously. The royal commission consists of the Earl of Elgin (chairman), Lord Kinnear and Sir R. Anstruther, M. P. Confidence is felt in these commissioners, and when they have completed their inquiries and presented their report, the case will be ripe for final action by the British Parliament. Churches outside Scotland have been forced by the situation in Scotland to consider carefully the powers and limits of their constitutions. The conviction is shared widely that churches must not be paralyzed in their movements, whether for co-operation and union or for revision of creeds, by the "dead hand"; and that Christian liberty, or the right to initiate changes, and to have full control of the inner working and development of the Church, must be asserted and preserved at all hazards. This aspect of the matter is borne in on English Congregationalists now by the Board of Education's recent decision that Cheshunt and Hackney colleges for the training of clergymen may not unite unless the trust deed of the former institution is most scrupulously obeyed in the new arrangement, and this because of the House of Lords' decision in the United Free Church case.

A NAME of an institution is a valuable asset, and some Sunday school workers have thought that the Christian Church would better advertise its teaching department by changing its name from Sunday school to Bible school. The *Pilgrim Teacher*—which has of late been increasing in excellence with every number—effectively answers most of the arguments in favor of the change in a series of articles by well-known Bible teachers. The Church does not propose to confine to the Bible exclusively the education it offers. It tests all moral standards by the Word of God as revealed in the Bible and as attaining perfection in Christ. But it values the history of Christianity for the whole nineteen centuries as progressively revealing the will of God, and only the history of the first of those centuries is recorded in the Bible. And some things in history since the Bible was written are more inspiring than some things told of ancient times. As Dr. W. G. Ballantine wisely says: "The story of William McKinley is a better one for little boys than that of Samson. Queen Victoria is a better model for five-year-old girls than is Jael, the wife of Heber, the Kenite." We shall keep the Bible as the chief text-book, but the name of the Sunday school will not be changed unless the school shall be extended to include other days also.

TWO MOVEMENTS toward church union are in progress at the same time in the two greatest colonies of the British Empire. The Organic Union of latest developments in Evangelical Churches each are described by our correspondents in *The Congregationalist* this week. That in Australia began first with much enthusiasm and has proceeded so far that it was discussed at length in the triennial meeting of the Australasian Congregational Union for 1904. The one in Canada, in the account given by Rev. Hugh Pedley, who is taking

Force as a Deterrent and Remedial Agent

Perplexing Ecclesiastical Situations

Organic Union of Evangelical Churches

a prominent part, is shown to be strikingly like the meetings of the committees of the Congregationalists, Methodist Protestants and United Brethren in the United States, whose recommendations have now been heartily approved by the general assemblies of two of these denominations. These proposals, however, contemplate much less as to immediate results, and look for natural growth in the direction of organic union through closer acquaintance and fellowship in federation. We are by no means sure that an attempt to formulate one creed and polity to be accepted by these three bodies would have had as much promise of success. The discussion in the Australasian Congregational body, as reported by Rev. William Allen, indicates that immediate organic union will be accomplished, if at all, in the near future, only after having overcome considerable opposition. We should suppose that still greater reluctance would be manifested in the three denominations in Canada to a coalition with a common creed and form of church government. Methodists there, however, have had an experience in the union of the various branches of that Church which has been happily successful. In these times inherited religious prejudices are less important than they were a generation ago. Christians know one another better and love one another more. The next steps in these colonies will be watched with sympathetic interest by many Christians in many lands.

CURRENT English journals contain nothing so inspiring as their accounts of the revival in progress in

The Revival in Wales

Wales, which is characterized by one correspondent as a "nation's wistfulness for God." So inclusive and powerful is this awakening that prominent Londoners like William T. Stead, Rev. C. Silvester Horne and Mr. Lloyd George, M. P., have visited Wales to study the phenomenon at close range. They see almost nothing to criticize and are profoundly impressed with its reach and genuineness. In both south and north Wales scores of villages have been so influenced that literary and political clubs and popular amusements have had to give way to the revival meetings which are held morning, afternoon and evening and marked by solemn and uplifting scenes. The Anglican Church is to some extent included in the movement, and not only ministers and other natural church leaders express joy over results, but magistrates who have had far fewer cases of drunkenness to try, employers of laborers and policemen are bearing witness to the good which the revival is doing. Some of its conspicuous features are the potent influences of singing, as would be expected in the case of a music-loving people like the Welsh, the healing of long-standing controversies and estrangement, the holding of great open-air prayer meetings and the opening of lips that have long been sealed in testimony to God's love and mercy. Evidently the correspondent of the *Christian World* does not speak too strongly when he says: "No one can tell where it may end: Wales—England—Scotland—Ireland—the whole wide world? Why not? It can be had wherever men

and women are prepared to give themselves with one accord to prayer."

SPECIALLY significant is the fact that this Welsh revival has come up so quickly and spontaneously and has gone forward without great reliance on human leaders.

A Lesson from the Revival

One young Welsh miner, Mr. Evan Roberts, who was himself deeply touched by words of Rev. F. B. Meyer which he heard last August, has been conspicuous in the movement as well as a little group of women singers who have gone with him from place to place. Two or three other missionaries of different denominations, as well as Gen. William Booth, have been effective in helping to spread the fire. But in the main the revival has grown out of the faith and prayer of many towns and villages and has been promoted by the normal means at the disposal of any local church. This, to our minds, is the greatest lesson which the revival carries for English-speaking Christendom. It encourages the hope and expectation that any church, or entire nation for that matter, may in these modern days be the recipient of deep spiritual blessings which shall lift its life to a higher plane and bring men by thousands into the kingdom of God.

Evangelism in its Rightful Place

We give a prominent place to Rev. W. J. Dawson's article this week both because of its intrinsic worth and the widespread current interest in the theme. The impression which his words on this subject made when he was in this country created a desire to hear him further on it and in response to our request he has sent across the Atlantic this article. In it he restates and reaffirms the view to which he has been led, not as a result of mere theorizing, but through the teaching of a noteworthy personal experience. This reassertion and further development of his convictions is of special value, coming as it does after he has had time to reflect upon the remarkable, yet unexpected outcome of his American visit, and in the quiet of his study to measure again the meaning of the movement toward evangelism now taking form on this side the Atlantic.

While we shall all welcome Mr. Dawson again to America and shall anticipate large results from meetings which he will hold in different cities, we believe that after all, his best service to our churches consists in the vigor and persuasiveness with which he is pressing home the great thought that evangelism should be restored to a central place in the everyday life and work of the churches; that it is not a matter primarily of times and seasons, of outside helpers, special committees and artificial imitation of methods employed elsewhere; on the contrary, evangelism should be as definite and conspicuous a part of the church program as the services of worship and of Christian nurture. This may not mean many protracted meetings or the constant employment of the methods of the inquiry-room, but it does mean the prevalence of an atmosphere, a certain constant quality in the preaching and a genuine passion in those who sit in the

pews and have most to do with the affairs of the church.

"Look to yourselves," then, is the substance of Mr. Dawson's message, "not to the onward sweep of some big, indefinable movement from without. Whether or not other churches show a new warmth, see and seize the opportunities of evangelism directly within your own reach." This puts the initiative where it rightly belongs, for no outside force can do for a church what the faith and consecration of its own members can themselves achieve. Not that it does not bring inspiration to associate with like-minded churches in a common evangelistic undertaking, as certain churches in the Boston district, we rejoice to say, are planning to do. But we have hundreds of churches which are not so situated as to be able to join in a union movement, and even when such participation is feasible the final results will be gauged by the degree of enthusiasm and expectancy in each individual church.

We echo, therefore, Mr. Dawson's hope that our pastors couple strenuous brain work with an untiring earnestness; that they lay stress on the positive and spiritual notes of the old evangelical message. We urge Sunday school teachers to press home on their pupils tenderly, faithfully, the question of personal religion. We ask the thousands who belong to young people's societies to consider whether they may not have an important share in this evangelistic propaganda through the quiet expression of their interest in the salvation of their friends. If this be the spirit and determination of natural leaders in this movement, the next four months cannot fail to be a time of extensive and joyful harvestings.

Some Books of the Year by Congregational Ministers

Of the inhabitants of the United States, about one in twelve thousand is a Congregational minister. Of seventeen hundred books on a list in general literature published or republished in this country last year, about one in every fifty-eight was written by an American Congregational minister. The figures are neither exact nor complete, but they suggest that the ministers of our churches still breathe the atmosphere of literary ambition and are contributing more than their quota to the production of books which is so marked a feature of the time. No account is taken in these figures of the still more characteristic literary expression through the reviews, magazines and newspapers, only a small part of which ever finds its way to the public between the covers of a book.

Some of these names of Congregational ministers which appear in the book-lists of the year have long been familiar to the reading public. The older men have not ceased to be fruitful. But the encouragement for days to come lies in the fact that the younger men are taking the places of the fathers. From the teachers in our colleges and seminaries come thoughtful and scholarly handlings of great themes, but now, as of old, the manse also is the home of scholarly endeavor and the pulpit ripens material for helpful books. Even the exacting de-

mands of the pastoral office, with its call for organizing as well as preaching and social powers, have not sufficed to exhaust the energies of our young pastors. A list covering a longer sweep of time would show how versatile this literary interest is; in the books of the year it includes publications in the fields of history, biography, fiction, the literary essay and philosophy, besides the themes more closely related to the work of the ministry, like the Sunday school, the sermon and Biblical interpretation.

This is not the place for a full list of titles, but we may mention in the field of biography the scholarly life of John Robinson, by Ozora S. Davis, and Prof. Lewis O. Barstow's comparative study of Representative Modern Preachers. The history of Congregationalism has been written in a fresh and vital way by Leonard Woolsey Bacon and the practical development of its polity recorded and brought down to date by George M. Boynton, while Reuben Thomas offers a little book of Liturgical Services.

In the field of Biblical and Church history, Prof. Charles Foster Kent of Yale has given us a study of the Beginnings of Hebrew History, Prof. Benjamin W. Bacon of Yale of the life of St. Paul, and Prof. Edward C. Moore of Harvard of the New Testament in the Christian Church. Henry Martyn Herrick takes for his theme the Kingdom of God in the Writings of the Fathers, and Prof. Irving F. Wood of Smith, the Spirit of God in Biblical Literature.

The great missionary and practical movements of the time are represented by F. N. Peloubet's *The Front Line of the Sunday School Movement*, and by W. E. Griffis's text-book, *Dux Christus*, for mission study of Japan. Quite as practical in its statement of the conditions in which the church is doing its work and both finding and influencing leaders is Edwin Noah Hardy's careful and comprehensive study of *The Churches and Educated Men*. In the related field of education Pres. Charles F. Thwing sums up from long experience and after wide inquiry the argument for and against the college training as a preparation for business.

In the field of ethics we have President Hyde's *From Epicurus to Christ*, a history of the great theories of the conduct of life, prepared especially for his own Bowdoin students but instructive and delightful for all readers, and the helpful and timely discussion of the needs and hindrances of the spiritual work of the churches by Pres. Henry Churchill King. Theodore T. Munger's *Essays for the Day* stands in a class by itself, literary and not sermonic in form, and dealing with literary and social questions.

The theological movements and especially the much-needed reconstruction of theology of our time find incidental discussion in many of the books already noted. In *The Vital and Permanent in the Christian Religion*, Edward Mortimer Chapman makes an interesting and valuable contribution to the needs of those who are seeking a rational basis for their faith. More directly doctrinal, yet taking account of the latest researches in psychology, is William B. Clarke's *A More Excellent Way*. More devotional in tone, thoughtful and widely read in

current thought is Ernest Everett Day's *Seeking the Kingdom*.

There is still a steady demand for sermons of the highest type, and many of the best books in this department have in recent years been supplied by the Congregational ministers of Britain and America. The list for the year on this side of the Atlantic includes *The Christian Philosophy of Life*, in which Samuel Penniman Leeds has given specimens of the sermons which contributed so largely to his unique career of forty years as college pastor at Dartmouth. Washington Gladden offers us telling sermons, introduced by striking titles, in *Where Does the Sky Begin?* A great life work, too soon ended, finds expression in *The Living Christ*, by George H. Ide. Lyman Abbott in *The Great Companion* and Amory H. Bradford in his studies of the spiritual suggestiveness of great pictures continue their message to the world.

This list is by no means exhaustive. It carries, however, a true impression of the spirit of literary productiveness which continues in the churches and the impression of which would be greatly magnified if it were possible to list the books prepared by laymen and women in affiliation with our churches. In its emphasis upon research, its versatility and suggestion of men whose souls are open to the truth and eager to embody it in literature it gives a true reflection of the Congregational mind.

Waymarks of the Ended Way

In the recently published story by Theodore Winthrop, written forty years ago but left unfinished when he gave his life for the Union, is a striking picture of Newport social life. One of the characters is a Creole belle from Louisiana, in regard to whom an Englishman who asks about slavery is warned: "But beware of talking anti-slavery to Miss Mellasys. You'll bring an unhandsome look into those tranquil eyes. She's here on the proceeds of one of her half-sisters." The sting of the gibe, the like of which, thank God! can nevermore be spoken of an American by an American, lay in the fact that this was at least a possible occurrence in the everyday life of a portion of the United States.

In the flood of writing which nowadays is devoted to the literary rehabilitation of a social order, the elegancies and virtues of which were built upon the forced labor of men and women in the fields and which was accompanied by an almost inevitable immorality, it may be well to call in evidence so typical a Southern man as Thomas Watson in order to suggest the evils which the Southern white man has escaped. In his new story, *Bethany*, which is an avowed apology for the South and a careful picture from memory of a model plantation, this interracial immorality is treated as one of the humors of the plantation. The "just and Christian" owner has not the slightest scruple in treating his own son as a slave; and the foster mother of the hero is pictured as of unique reputation among the women of this model farm "because she was virtuous." It is surely a deep ground of thankfulness that this miasma of slavery, which, within the memory of living men, Christian minis-

ters were eulogizing in their pulpits by the quotation of Scripture texts, has been dispelled forever from the homes of the South.

We do not bring up these pictures to discredit our brethren of the Southern States, though we confess to some weariness with the present literary apology for their dead social system. We recall them in order to remind our readers of a real advance and deliverance, which is a proper ground of thankfulness as we review the past and look forward to the tasks of the future. We have our difficult race question, but there is hardly a man in South or North who would not indignantly refuse to listen to the proposition that it should be solved by the re-establishment of slavery.

Whether this age is an improvement upon its predecessors or any one of them, is a question which admits of argument, though hardly perhaps of agreement between those who argue. But in spite of all the evils which press so immediately upon us, all must agree that we have gotten rid, and probably forever, of certain forms or manifestations of evil. We are not good judges of the present: we are too near to see and judge its values. We are apt to mistake the necessary but troublesome or disagreeable accompaniments of genuine progress for deep-seated and destroying vices. The good things of the past show out of proportion through rosy mists of recollection or tradition. But when the matter is put concretely, every one will admit that to have gotten rid—let us say—of the worship of idols, of public support of lotteries, of serving alcoholic drinks at church dedications and ecclesiastical gatherings, is a result upon which we may congratulate ourselves without peril of self-conceit.

We might multiply instances, we only desire to bring to mind a real and legitimate ground of thankfulness in the opening of the year. It is not needful that we should claim to be better than our fathers. The ground of thanksgiving is that our fathers met and settled some of the problems that confronted them and thereby freed our hands for the problems of our times. There are milestones of progress behind us as well as a difficult road before our feet. And this is a ground for hope that we, too, may push on, leaving the world in some important respects better than we found it, with some hard problems settled and settled finally.

The Witnessing Church

Witnesses are sworn to tell the truth, the whole truth and nothing but the truth. Is there no like obligation for the witnesses of Jesus? When we gather at the Lord's table we call the feast a sacrament. But the *sacramentum* was the Roman soldier's oath in renewal of allegiance to his Lord. As the soldier of the legions was a witness to the emperor's power and dominion, so the disciple is a witness to the authority of the Lord Christ.

We are to tell the truth about our Lord and Saviour. What is the truth? Not some system of philosophical theology, important and interesting as that may be, but the fact that we are in communion with a living person, Jesus of Nazareth,

who showed men how to live by living, and how to love by loving. We bear false witness when we obscure the presence of Christ by lack of present love expressed in joyful service. The truth of Jesus, in our own sphere, is shown by a Christlike life.

We are to tell the whole truth about Christ. To act as though there had been no resurrection, as if the Spirit whom he sends were absent from the world, to obscure his love by insisting on his judgments, to let men think that love can never be severe or that forgiveness is contempt for the stringency of law, to make the image we present of him as narrow as our prejudices—these are some of the ways by which we bear false witness by telling less than the truth. The whole truth absolutely is beyond our powers. There is mystery of height and depth and breadth beyond our knowledge. But the whole of Christ by his complete possession of our narrow hearts is the measure of our obligation as his witnesses.

We are to tell nothing but the truth about Christ. For this we need to live our lives with him. We must strive against distortions in our thought that we may give an undistorted reflection of his image. We must be careful not to make additions of our own devising, or inheriting, to the simplicity of his teaching. We must keep self in the background, for it is not to ourselves that we call men, nor to beliefs or practices of our own accepting or devising, but to a Master who allows free play of individuality to all his disciples.

The witness of the church is the witness of the members of the church. What makes it effective in our community? What has hitherto hindered it in our experience? Have we had any joy of witness-bearing? If not, why not? And if we have never consciously borne witness, when do we mean to begin?

Our Handbook Topic for the Midweek Prayer Meeting, Jan. 8-14. Acts 1: 1-14; Phil. 2: 1-11.

In Brief

Read the Good Cheer Messages on page 15 and take heart for the new year.

Our illustrated articles relating to Japan will appeal to an appetite particularly keen this week for news from the front.

The index for the volume of *The Congregationalist* just closed is ready for distribution. It will be forwarded upon request.

The *American Friend* reprints as a good Quaker document considerable of Rev. Dr. Bradford's sermon at the recent National Council, on The Continuous Leadership of the Holy Spirit.

Port Arthur surrendered Dec. 19, 1904, according to the Russian calendar. It has probably brought more of a sense of relief than of gloom to holiday festivities just beginning in Russia.

A Happy New Year to all our readers! Some have continued with us for many years. Some are just getting acquainted with the paper. To all alike may it prove a sympathetic and serviceable friend this coming year.

Prof. Charles Waldstein of Cambridge University lectured at the White House last week in the interests of archaeological exploration in ancient Herculaneum. How many Amer-

ican Presidents ever so showed interest in classic art?

The *Baptist Argus* is out with a Girl's Number. The first page is adorned with a fine-looking young man, and several other portraits of young men appear later, but no girls' pictures. They may be expected in a coming Young Man's Number.

In view of the fact that Rev. Dr. Edwin P. Parker of Hartford passes Jan. 11 the forty-fifth milestone in his eventful pastorate, next week we shall publish articles concerning it from the pen of Dr. T. T. Munger of New Haven and Charles H. Clark, editor of the *Hartford Courant*.

What would Europe do without the money American travelers spend there, and the money American servants and newly-arrived citizens send back to kindred and friends? Christmas-tide money orders on the New York Post Office alone, payable to persons in Europe, were 334,084 in number and aggregated \$4,667,628.

Senator Stewart of Nevada says that no agent equals railways as civilizer of savages. That is the economic interpretation of history. Railways may better the physical man's condition, but not necessarily his inner life. The missionary needs to go along with the railway builder, and in the Philippines they have a long lead over the layer of tracks and ties.

In a single steamer landing at Philadelphia last week 550 passengers were Russians, most of whom were able-bodied men between twenty and thirty years of age. They were fleeing from compulsory service in the Russian army. Such an exodus as is indicated by this fact argues ill for the support by the nation of the war which the Russian Government is waging against Japan.

The Illinois Board of Pharmacy has discovered that of 130 prescriptions purchased at drug stores only 39 were pure. This statement is sure to excite alarm, and justly. What can be more cruel than to tamper for the sake of gain with medicines prescribed by physicians for the sick? Boards of pharmacy are called on by this disclosure to find out and to let the people know who are competent and honest druggists.

Eighteen of the 226 members chosen for the next Massachusetts House of Representatives first saw the light in foreign lands. All except two of these were born in Great Britain, and six were born in Ireland. If to these we were to add those whose parents were Irish, doubtless it would be seen that the Green Isle has contributed its full share in the making of the laws of this Puritan commonwealth.

Sir Edward Elgar, composer of *The Dream of Gerontius*, and *The Apostles*, who is by far the most promising figure among present-day English composers of music, has just been elected to be first occupant of the chair of music in Birmingham University. This will give him that security of position and income which the deserving artist does not always gain; it should insure constant production of worthy music.

The movement favoring women's suffrage grew somewhat rapidly until a counter movement among women sprang up of those who do not desire suffrage, and, since then, whatever gains have been made in the direction of extension of the franchise have been despite opposition from within. The army canteen has had stiff opposition from the W. C. T. U. Now the Women's Army and Navy League will work for the restoration of the post canteen to the army.

The Bible in which Robert Burns wrote facts pertaining to his family history has just

sold for £1,650 in a London auction room, and soon will find its way to the collection of a well-known American millionaire whose raids on European collections of art are disturbing directors of art museums abroad. More than \$8,000 for a Bible because Robert Burns, the foe of Scotch orthodoxy, wrote in it! What ironies of fate history has in store for books as well as for men.

Chief Justice Mason of the Superior Court of Massachusetts, who died Monday, belonged in the worthy company of the commonwealth's most high-minded jurists. His associates on the bench realized the inflexibility and altitude of his moral ideals, and he was an inspiration to hosts of younger men in the profession. A judicial career like this deserves to be placed alongside of that of men in other callings who have given the best that is in them to the service of the public.

Rev. Richard Lovett, secretary of the London Religious Tract Society, author of the excellent life of James Chalmers the missionary and of a number of other valuable books, and one of the progressive leaders of English Congregationalism, has died suddenly of heart disease, aged fifty-one. He lived in this country at one time and frankly admitted that he owed much to us and to instruction gained here for those capacities as an executive and administrative innovator which made him conspicuous after he returned to England. He was at the International Congregational Council, Boston, in 1899.

A digest of all important actions taken at all the sessions of the National Council since its inception has been carefully prepared by Secretary Anderson and is now to be made available to the churches. Already two hundred and thirty subscriptions have been received. Inasmuch as the publication will cost \$350, the council treasury will be entirely relieved of the expense if 700 subscriptions are received. It costs in paper fifty cents and in cloth seventy-five cents, postage extra. It is a valuable publication for any church or minister to own. Orders with full address should be sent by postal card, but no money until notified.

Dr. Lyman Abbott created much excitement in the newspapers and some consternation among a class of theologians by announcing at Harvard University that he no longer believed in a Great First Cause. He has now explained in the *New York Tribune* that the conception of God as a Great First Cause is giving way to a conception of one Great Eternal Underlying Cause. This explanation may bring relief to disturbed theologians, while the ordinary believer will be satisfied that whether or not the cause which is eternal and underlying all things was also believed to have been first by Dr. Abbott, at any rate God reigns.

A rather despairing estimate of the state of religion in London is given by an Anglican archdeacon, just made a bishop, who divides the people into four classes. The rich, he says, are largely given to pursuit of pleasure, the sober middle class are absorbed in making money, the poor are so worn with toil that they are incapable of thinking on great questions of life and eternity, while professing Christians spend their energies in theological disputes about which the ordinary laity of all classes neither know nor care anything. Each of these classes exists in our own cities, but along with them are many faithful, self-denying generous Christian workers, and we know that the same is true of London, too.

During the sixteen years that have intervened since Dr. Lyman Abbott first assumed the duties of occasional college preacher at Harvard, he says he has noted a change in the emphasis which students who seek him for

counsel put upon the hypothesis of evolution and the effect of Higher Criticism of the Bible on problems of faith. A decade ago those questions were at the front; now problems of a more strictly personal nature are uppermost, and have to do, if we interpret his statement rightly, more with ethical aspects of life and the ways and means of following Christ's precept and example. This is suggestive, and points toward the ethical revival which is so much needed today in Church and State.

Mr. A. W. Dale, M. A., son of the famous Rev. Dr. R. W. Dale, now a vice chancellor of Liverpool University, in a recent address before the officials and alumni of Westminster (English Presbyterian) College (Theological Seminary), Cambridge University, said, after pointing out how English and Welsh Free Churchmen are establishing strong theological schools in connection with the best and oldest universities: "The days are surely past when the seminary system and the small and separate and scattered colleges could satisfy our needs. . . . The principle of the division of labor must be carried out in work of this kind as it is in work of other kinds. If we are wise, we shall not attempt to provide separately that which we can provide together."

C. Silvester Horne attributes whatever success he may have had at Whitefield's Chapel, London, to common sense, courage and hard work. His experience has shown him that Congregationalism is the amalgam in the large city that we in this country have found it to be on the frontier; he derides the idea that it is only a sect for the suburbs, and says that if it ever should become such it would fail and perish. Rev. R. Baldwin Brindley, at the same conference of the London Congregational Union, where Mr. Horne spoke these sentiments, made it clear that if suburbanites will travel in to the large cities to hear the star preachers, they ought also to be willing to travel in on week days to labor in districts where the missions are holding their own barely, and where there is a cry for workers. This has pertinency to the American Congregational situation.

At the last meeting of the Congregational Home Missionary Society held in Des Moines a committee for conference with the officials was ordered, and has now been constituted as follows: Charles S. Mills, D. D., Cleveland; Hon. Arthur H. Wellman, Boston; Heman P. DeForest, D. D., Detroit; William W. Mills, Esq., Marietta, O.; W. Douglass Mackenzie, D. D., Hartford. It is an excellent committee. Its province was thus defined:

This committee shall be authorized and instructed to make inquiry in detail into all matters of administration and finance, all relations between the national society and the auxiliaries; to hear all statements which either the officers of the national society or the representatives of the auxiliaries shall wish to make, and to report to the society at its next annual meeting such results of their work as they deem advisable, with such recommendations for reorganization of the society's methods or readjustment of the society's relations to the whole work of home missions in the country as shall seem to them advisable. It is also requested to consider the advisability of removing the offices of our national Home Missionary Society from New York to Chicago.

Points Worth Noting in Church News

Suggestions valuable for revival workers (Methods of a Successful Harvester, page 30).

A study of religious conditions in Milwaukee: an evangelistic movement which touches Catholics (Milwaukee, page 30).

A reaction in favor of the old-fashioned

prayer meeting; the rise of a lay ministry (Evangelism and the Week of Prayer, 31).

Home missions and evangelism go hand in hand; a revival in an academy which carried it unanimously for Christ (A Breath of Evangelism, page 30).

From Day to Day

BY ALLEN CHESTERFIELD

I am interested in noting the number of older denominational leaders who are ready for a more compact and better ordered Congregationalism. At the National Council in Des Moines many delegates whose heads show the silvery touch of time heartily supported measures looking in this direction. The other night I heard Pres. M. H. Buckham of the University of Vermont, in an address on the shortcomings of Congregationalists, make an effective climax by advocating greater denomination loyalty, closer fellowship and more regard for the right sort of leadership. He did not seem afraid that any moderator whom the National Council elects will become arrogant and dictatorial. He went on to say that another great need of modern Congregationalism is more effective popular literature that shall embody the Congregational idea of worship, its fundamental faiths and its view of life. He praised the reconstructive work which our teachers and ministers are doing in the field of theology, but thought there was a lamentable lack of poetry, fiction and lighter literature through which the Congregational conception of religion and of life might find its way to the minds of everyday people. He instanced Keble's Christian Year as an example of the powerful aid which other branches of the church receive through a popular literary production that lives on from age to age, and presents constantly to youthful minds its conception of Christianity.

Prof. E. A. Steiner, who occupies the chair of applied Christianity at Iowa College, has been in the East during the holidays, speaking at Salem, Hartford, New York and other points. Those of us fortunate enough to hear him or to meet him personally have been charmed by his fresh, frank, brilliant way of setting forth vital problems and presenting timely truths. This converted Austrian Jew, born on the other side of the water, touched by the spirit of Oberlin, in warmest sympathy now with our institutions and ideals, on intimate terms with Tolstoi, alive to the mighty issues of these strenuous days, hopeful and possessing the mystic's love for the Saviour, is, I am persuaded, to do a large work by tongue and pen for our American Christianity, and especially for our Congregational churches. He knows the common people, having lived and labored among them. He is a thorough student and an inspiring teacher. And in his present position in Iowa he is not only helping to develop the right sort of men for the ministry, but seeks to send all his students out into the world to be active Christian workers, whatever their calling.

The advantage of subjecting a candidate for ordination to straightforward, vigorous questioning by the council was evidenced freshly to me recently down in Jersey, when a young man presented himself for the approval of a body of ministers and laymen who have gained an enviable reputation for intellectual virility and breadth, and for brotherly love. This young man's paper was so positive, well-balanced and adequate that it really left hardly any loopholes for chance arrows; yet, because the council sensed his mental caliber, realized that he was fresh from his studies and had come to his positions by the path of intellectual travail and personal experience, it could not resist the temptation to quiz him in the utmost friendliness. So the next three-quarters of an hour was a period, not of use-

less and painful hectoring, but of sharp give and take. The candidate, exhibiting the same fraternal spirit which his questioners evinced, and being able in every case to return a fitting reply, clarified the points at issue and left his interlocutors more fully convinced than ever of his ability to be a teacher of Christian truth. It may be added that his statement was modern, both in form and substance, but so thoroughly devoid of controversial and negative elements that the adherents of older systems of thought could not have been in any way alienated from him.

I like to see this sort of work done in connection with our councils of ordination and installation, when the examination is, as it always ought to be, freed from any disposition to "corner" the candidate or to air one's own particular fads. I believe that the church which the man is to serve, and which is usually well represented on such occasions, the council and the candidate himself are all profited by a free and sympathetic discussion of the great concerns of our Christian faith.

Everyday Life

(Gleanings from Near and Far)

Daily Helps

The numerous books and calendars which greet us at the New Year's time, with their brief words of help or cheer, arranged in order of the passing days, are blessed substitutes for the "family devotions" and reading of Scott's Commentary, which in the old time were so helpful, but which the conditions of our busy modern life seem in many cases to prohibit. One out of many testimonies to the practical usefulness of the daily word is gleaned from a New England woman's letter:

"I had been threatened with grip, and I suppose I was tired and cross. Dora had fretted me, and Mary was cutting a tooth, and the fire was almost out, and I was wishing I didn't have so much to do. While waiting for the fire to come up I opened the little book to this word: 'Nurse it for Me, and I will give thee wages.' Shouldn't I be sorry if God should tell me I could never do any more work for Him? I felt ashamed of my ill nature, and prayed that God would allow me still to work for him. I think it has been easier to be patient since."

"Life too Short for Mean Things"

The remark was an accidental one. Two men, strangers, chanced to meet at a public watering place. As their horses drank they talked. They were both of a trade, but they agreed in this experience that in the long run it was always best to be square and honest in dealing, whatever the opportunity or temptation to do otherwise. One of them put it in this way, "I have made up my mind that life is too short to do any mean things." It impressed the other man very much, and he repeated it to me as he came home from the burial of the one who spoke it. He might perhaps have made a few better bargains in his shortened life by forgetting his maxim, but what would he have lost? The opening of a new year may be just the right time to reinforce one's self with such a plain principle of business life!

Unrecorded Assets

"Well, o' course, the pleasure I get drivin' round is worth"—We caught the words as we passed a couple of men chatting in a doorway while a drizzling rain made the city streets slippery and dark. The speaker was a cabman whose stand for years had been in this downtown block. His cheerfully philosophic tone made us wish we knew how high an estimate he placed on this daily pleasure. It might be a good thing now and then to put a valuation on our everyday pleasantnesses and consider the equivalent as added to our regular income. Perhaps we are wealthier than we realize.

The Schoolmaster*

By Zephine Humphrey

VIII.

The autumn was glorious that year. It rose gradually out of the quiet shining of the early September days, and grew, and held the land. There was every day a little more of largeness in the sparkling sunlit air, every day an added splendor on the tawny-sided hills, every day a quickened living. The motion of the season was sure, unfaltering; did not the winter summon? The mountains stood strong against the sky, and the brown fields and the flaming swamps were flooded with light down the valley. To David, watching with wondering eyes, the inspiration of the time was great. He had never before spent October in the country, and he felt his pulses stirred. He too marched on towards accomplishment with the year.

Under these happy auspices the Round Table took definite shape. Its founder—Merlin he called himself, out of modesty—was quietly determined. Mr. Barlow's threat had not been followed up by further interference, and interest grew from day to day among the children. The badges sealed the matter. What healthy boy had ever been known to resist the allurements of a badge? Neat little badges they were, made for David by Cousin Peggy—a tiny red silk cross on a square of gold—and every knight possessed one. As for the girls, the ladies, the matter was more difficult. David had not considered that they too would want badges. With masculine prepossession, he had left them out in his plans; or, at best, had included them only as a vague applauding limbo of fair hands and gentle faces. Pretenses for deeds of valor, reward when all was done, this noble part played the ladies. Thank you, Sir Man, Sir David; the ladies themselves will have their say as to that.

When Susan Matilda rose up and demanded a badge, David was taken aback. But his mind was quick, and he saw the justice of the claim. After school that afternoon he considered the question at length. Just what device was most suitable for ladies? A sleeve, he remembered, in olden times had been a favorite token. He consulted Cousin Peggy.

"Bless you, yes," said Cousin Peggy, "here are sleeve patterns by the dozen."

She rummaged for a moment in a deep drawer, and brought up a bewildering armful of tissue-paper, strange, contorted sections of which she proceeded to lay before David.

"Bishop-sleeve, leg-o'-mutton sleeve, plain sleeve, elbow-puff," she enumerated. "Which kind was it you wanted?"

David shook his head. "I'm sure I don't know," he answered helplessly. "Bishop-sleeve sounds the best; but for ladies—I don't know. Which is the prettiest?"

"Well," mused Cousin Peggy. She whisked the pieces of paper into place before her, and gazed at them thoughtfully. David gazed at them thoughtfully too, lost in wonder. "That isn't the

question generally, you know. It's which is the most stylish."

"O!" said David, enlightened. "Well, which is the most stylish, then?"

"That."

Cousin Peggy designated the plain sleeve, and smoothed it out before David in its awkward, curving thinness. It looked like the Caterpillar in Alice in Wonderland.

"It isn't very pretty," objected David doubtfully.

"I don't know," replied Cousin Peggy. "That's as you happen to look at it." And she tipped her head to one side.

David tipped his head to one side too, but it still looked like the Caterpillar.

He gave up the idea of the sleeve after that, and wandered down into the meadow, seeking refuge in general meditation. Pondering thus on the subject of Woman at large (David was often at home in the abstract where the concrete baffled him), he was exalted at length to the conception of a lily, white on a purple ground; and this device Cousin Peggy executed for him the next day, to the entire satisfaction of Susan Matilda and her sister ladies.

The distribution of Round Table characters threatened at first to be a difficult matter; Sir Lancelot was so greatly in demand, and Sir Bors and eke Sir Beaumains. No one lifted hand to claim Sir Galahad. That puzzled David. He did not see, in his own unworldliness, that the high, pure devotion of that dearest knight of old set him in a realm apart, left him cold to many sinners. It was the very human frailty of Sir Lancelot that secured his popularity. Dear, beautiful Sir Galahad! Humanity has not climbed high enough yet to know how to love him best.

Pretenders to the rôle of Lancelot were prepared to do battle in true old knightly fashion. That was a logical outcome, and David had foreseen it. Things were different now, he told the knights, squirming in their seats before him, longing to be out and at each other in a carnage of recess; things were different, things were better. People no longer fought out their private, personal differences of opinion or desire. There was justice in these days, and justice arbitrated. The final destiny of Sir Lancelot, so far as his Lincoln representation went, must hang upon plain, calm marks.

Marks! It was nearly the overthrow of the young Round Table. Had it not been for the badges, indeed, the cause might have been lost, so disheartening was the come-down from tilt and tourney to sums in long-division. But David gave no ground. The reality of moral struggle had always been plainer to him than physical difficulty, and he strove now with all his eloquence to make his audience feel the glory of conquered fractions. Whether he succeeded or not in this attempt is a point to be questioned, but at least the badges were there, and the day was saved in the end.

"This week we shall hold our first tournament, then," said David, "the tournament of marks. He who comes

out with the highest average shall have first choice of knights."

Susan Matilda's hand went up like lightning. The ladies again, the ubiquitous ladies! Neither in Malory nor in Tennyson had it been apparent that the weaker sex did tourney. The times had changed, indeed, it was clear; and the New Woman had brought with her the New Lady, demanding her rights in the lists.

"Yes, Susan," assented David, adjusting himself to the new and advanced conditions with commendable alacrity. "It's for you too, all of you; a tournament for the school. Listen, there goes the trumpet for the opening of the lists." And he struck the bell that summoned the class in fractions.

Nancy Eldridge came to him at recess time.

"I'd much rather have you choose for me, Mr. Bruce," she said.

No New Lady was Nancy. She felt the jarring element that lay in her own competition. But David shook his head. He must hold her to the standards of her sex.

"Perhaps, when the time comes, your sister will help you," he suggested.

What a week that was! The school-room was as a beehive for humming diligence. Silent application was a method of study which David meant to inculcate before the year was out, but for this one week he would lay no impediments. Duck, in one corner, muttered arithmetic rules under his breath, swinging his feet by way of impetus. Susan Matilda droned the great events of English history in a manner to do justice to the fact of their long decease. Fat Joe Wilson practiced reading poetry as the clock ticked, only not quite so fast. The whole made a pleasant background of low sonorousness to the quick, sharp staccato of the reciting classes. And David liked to hear it. It was to him as the first clear utterance of his dream.

Duck it was who, in the phrase of his fellows, drew Sir Lancelot. A proud day, that, for Duck! Going forward to be knighted by David (the weapon was a ruler; instrument of chastisement like the sword, why not also instrument of honor?) and to receive his badge, he was at first big with importance. But sudden bashfulness seized him when he stood before the school, and he blushed, and dug his toe into a crack in the floor, and giggled. It was not dignified, no; but it was human, and very human was Sir Lancelot, as has been noticed. David liked the new knight the better for his modesty, and gave him his badge with a will.

Susan Matilda was the lady first victorious. David, in spite of himself, was a little disappointed at this consummation. He had wanted Nancy to win. But then, on second thought, he was glad that Susan had cared enough to try. Her choice was exactly what might have been expected of her. Hers was a nature easily predicated. She followed the beaten high-road of convention, leading to the most apparent eminence, and made no private side-excursions. David smiled, with a

certain whimsical sadness, as she named herself Guinevere. The assumption was great, but the eminence not, perhaps, so all-assured as was apparent. He watched her adjust her badge in silence (he had started to pin it on for her, but she had drawn back) then he said gently,

"I hope you'll be a better woman, Susan, than the first Guinevere."

Susan made no reply. To be sure, it was hardly to be expected that she should understand, much of the vital history of the Round Table having been suppressed necessarily in David's rendering. She was queen, and she was content.

Nancy, with much modest hesitation, declared herself Enid. The choice was excellent, David thought. Then promptly, on her returning with her badge to her seat, a big, quiet boy across the room dubbed himself Geraint. It was a very pretty revelation of a young romance. The big, quiet boy, whose proper name was George, had already confided to David his admiration of and desire after Sir Percivale. The sudden change spoke volumes. So did the straight, swift glance along the line of desks at the unconscious Enid.

"Well, George," said David, smiling again, with no hint of sadness this time, "I hope you, too, will be better than your original."

Geraint gave him back manfully look for look.

"I hope so, sir," he replied.

But Nancy, musing over her badge in the corner, knew nothing of what was said.

The humor of the occasion, always playing just beneath the surface in David's mind, asserted itself, pre eminent, when Molly Perkins, the last of the ladies, came to make her choice. Molly was a large, plain girl, heavily conscientious, slow, and placid-eyed. The wonder she had felt and manifested (rather which had manifested itself upon her, if one may put it that way in order to imply perfect passivity) during David's dissertations on the subject of the Round Table, was apparently as single and ponderous the last day as the first.

"The Lady of the Lake," she announced with careful earnestness.

One phase of the subject there was which David approached with genuine hesitation on account of his reverence. The nice adjustment between the ridiculous and the sublime is so difficult of management when it comes to the bodying forth of the ideal. Dreams tread on perilous ground. A turn of the hand, a breath and the way is swept with laughter. Yet humanity surely has reverence, as well as humor, at heart. Perhaps, after all, the fact of the matter is that the humor really devotes itself to the cause of the reverence, guarding it from mistake, confirming and strengthening it, testing it relentlessly, till all that is false is shamed away and only the vital remains. In that case, hail to humor! In any case, hail to humor! The mission of aught so joyous and sane and sweet cannot fail of blessing.

It was some time before David committed himself on the subject of the Seat Perilous. He pondered first and made mental experiments. Then he came to Cousin Peggy.

"Is there anywhere about the house"

—he spoke with some hesitation—"a chair that you don't need?"

Cousin Peggy considered. She was growing used to David's strange requests.

"Yes," she nodded presently, "a nice one, too. You can have it as well as not. Come and see." And she led the way into her bedroom.

Certainly it was without doubt a nice one. Tipped back at an inviting angle upon its mounted springs, its cushioned arms wide spread, its back and seat capacious, it gave a motherly aspect to the entire corner of the room. The beholder was moved with involuntary affection in merely looking at it. But yet for a Seat Perilous!

"I'm sorry," David said politely, a slight smile flickering about his mouth at the picture of his knights enthroned, their sturdy boots sticking straight out in front of them, their hands clutching fat rep; "it is a nice chair, and I like it; but it isn't exactly what I had in mind."

"Well, then," acquiesced Cousin Peggy (what David did have in mind these days was an accepted mystery), "you'll have to come up in the attic."

Together they climbed the stairs, dusty and dark and fragrant with the old-world, romantic fragrance of all attics faithful to tradition, and together they confronted chairs innumerable. In that word "confronted" the reader may find all the inference of personality he pleases. For such a concourse of chairs, viewed in any light, has an effect even more individual than an assembly of people, and almost as human as they. In the half-light of the attic these special chairs, scions of many families, yet possessed of the same racial traits, stood forth with a startling presence, decorous, mute, composed. They were attentive in every fiber as to what might be about to transpire, but nowise in a hurry. David surveyed them in silence. Speaking with frivolous literalness, there was many a seat perilous before him, chairs aged and infirm. But David was doing his best to avoid being frivolous. When he found himself beginning to smile at the inappropriateness of the prim rocking-chairs and the short-legged, fat little stools, he turned away quickly, impatient of himself, hurt by his own imaginings, a look of pain on his face. He had not been wrong in dreading this realization.

"None of these right either?" inquired Cousin Peggy.

She had been watching David's face, with its shifting expressions of amusement and distress, and had been wondering greatly. Tentatively she laid her hand on a white enameled chair, adorned with a faded pink bow.

"No, O no!" cried David, sharply. Then suddenly he sat down on the chair in question, and burst into peals of laughter.

It was surprising. Cousin Peggy thought that in all probability her guest had lost his reason. But, pending the assurance of such catastrophe, here was a joke in evidence; and a joke, whether understood or not, was dear to the heart of Cousin Peggy. So she sat down on the old horse-hair sofa, and laughed too. It was a happy consummation; exactly what was needed by the cause, the joint cause, of reverence and humor. It cleared

the air and established matters on a surer basis. David rose, after he had wiped his eyes, and told his story manfully, no more concealments, no more mystery. And Cousin Peggy listened.

"You ought to have told me in the first place," she said. "Of course I understand."

She pushed her way through the motley collection of chairs with a scornful wave of her hand (yet, even though scorned, their composure remained unruffled), and brought forth from the corner an ancient high-backed settle made to hold one person. It was really a seat of some beauty, plain, but built on good lines, with a strong, sure air of endurance, and much grace of dignity.

"It belonged to my grandfather," remarked Cousin Peggy, simply.

She lifted a corner of her apron, and brushed the dust from the seat.

"Sit down, Sir Knight," she said.

"O, no!"

David drew back with a prompt refusal. Realizing on the instant the appropriate nature of the seat, endowing it, even as he gazed, with all its future attributes of high appeal, and difficulty, and danger overcome, he would not for anything have presumed to sit therein.

"Thank you, Cousin Peggy," he said quite earnestly; he was very serious again by this time. "You have given me what I should not have been able even to think of for myself. Next time I'll know better and come to you at once."

The introduction of the knights to the presence of the Seat Perilous was a matter of some moment. No ridicule was there to be feared in this direction at least. Children take such wonders simply. It may be that the reverence, strong within them, has not yet become self-conscious enough to know itself for itself; it may be merely that the press of the world is absent; at any rate the guardianship of humor is not essential to them. They worship, and know it not, nor are in the least ashamed.

David was as a child among children that morning for very earnestness. His words were quick and simple. The good old chair behind him, standing with its back against the wall, was venerable in his eyes, and he made it appear venerable to others. The power of his own conviction was irresistible.

"We are none of us ready to sit in it yet," he said, "but we must all of us try to make ourselves ready. It isn't a question of marks this time. It is something higher than that. The knight who best helps his brother, or conquers his fault, or does a brave good deed, he shall deserve the Seat Perilous. And it shall be the very highest honor of the school. I wish"—he was boyish in his eagerness, as his face sparkled against the rows of faces before him—"there was a knight ready now."

That sudden, swift up-shooting on the girls' front row, what was it but Susan Matilda's hand again? Even the Seat Perilous? Even here did they demand participation? Then David hardened his heart. One last stronghold should be maintained inviolate for his knights.

"No Susan," he answered gravely. "The Seat Perilous is only for the boys."

The girls"—it was a sudden inspiration, born of a pressing need—"shall choose, if they wish to, their recompense of me."

Thinking the matter over later, it seemed to him that he could not have made a wiser decision. It was courteous, it was just. She who should best fulfill the ideal of ladyhood would, in the nature of things, rather shrink from, than desire, a reward. What! reward for being a good woman? It never occurred to David that the ideal of ladyhood might be higher in his own mind than in its proper sphere of action.

And so it came to pass that the goodly fellowship of the knights (and ladies) of the Round Table was established in

Lincoln schoolhouse in the midst of the autumn grandeur. The ancient Order of the Hills received them silently. All round about the valley they sat, these oldest knights, these mountains first triumphant, each in his own Seat Perilous, long won from wrack and ruin. Theirs was a warfare ended. But over them the year still fought its way, with tempest to assail it. And at their feet, in the thick of the fight, how toiled the race of man! Battle yet enough in the world, surely, knights and ladies. Take the mountains for a sign. Where one such Order has triumphed, shall not a younger and stronger prevail?

[To be continued.]

Good Cheer for the New Year

Out of the Heart of Hopeful Workers

Just as the year was ending we asked a few persons to send us postal card replies to this question: What have you seen, read or experienced in the past year which has increased your faith in God and man and given you fresh hope for the year to come? And this is what they said in reply:

I have seen the ghetto of New York, after an absence of three years, cleaner, purer, better. I have met the men and women who undiscouraged meet the rising tide of immigration with hope, faith and love. I have read the prophets of Israel and have heard them speak to their generations and to this, and best of all, I have met many of their successors.

Grinnell, Io.

E. A. STEINER.

(1) Council at Des Moines has strengthened my conviction that the church is to have more power than ever before now that the saner thought has been assimilated. Until this meeting I had been fearful as to whether a break must not occur between the honest thinker and the ecclesiastical leaders. I am pessimistic no longer. We are out of the wilderness of the last forty years—now for the conquest of the promised land. (2) An extended journey through the Dakotas has given me a new appreciation of the nobility of character of the men who count it a joy to sacrifice for the sake of the gospel. The ministry of such men has an apostolic effectiveness. The future belongs to the men who find God in truth and experience him in love.

Chicago.

W. L. TENNEY.

I have this year seen a yellow boy given strength to beat back a white giant. I have seen serfs and princes risking Siberia to demand their Magna Charta. I have seen a great nation give its confidence to an honest man. I have seen Christians the world over grasping hands in closer fellowship. So I have more faith in man and have lost no faith in God.

New York. WILLIAM HAYES WARD.

Increased interest in and sense of responsibility for the welfare of others, as shown in three great movements: (1) for social and industrial betterment; (2) for the promotion of peace among nations and good will among men; (3) for religious education and the development of Christian character.

MARY E. WOOLLEY.

Mt. Holyoke College.

I have read with strengthened hope Frederick Myers's Human Personality and Its Survival After Bodily Death. As regards "faith in mankind," I have seen my worst fears—which were of universal war—averted through a world-sentiment setting towards peace, in spite of the conflict in the far East. Yours,

EDITH M. THOMAS.

West New Brighton, N. Y.

I have seen a sorely tempted mortal helplessly falling each time under the temptation

till accepting fully God's control, and from that moment standing as a rock. I have read the accounts of gracious visitations of God's spirit in many places, renewing the assurance that He is always ready when we are.

Fitchburg.

F. FORDICK.

My reasons for increased faith and fresh hope are many, among them these: (1) The sanity of the American people as demonstrated in the political campaign. (2) The awakening of our denomination to its new opportunities and responsibilities. (3) The new promise of an understanding between the churches and working men. (4) The news from many mission fields. (5) The more reverent tone of scholarship in many quarters. (6) Above all, many unrecorded instances in the experience of individuals, of the sufficiency of the grace of God in Christ for those in the midst of life's trials.

Rockville, Ct. CHARLES E. MCKINLEY.

A broad view of the church during the past year shows a deeper consciousness and an increased appreciation of the necessity of a genuine evangelizing spirit which should bear fruit in the coming year.

The inauguration of Bible class work for men in shops and factories gives hope of a closer sympathy with Christian agencies on the part of the industrial classes. Among the books read in the past year—Hugh Black's Culture and Restraint, The Practice of Self-Culture, and Wagner's Simple Life—all teach a higher type of modern Christian manliness and larger ideals for our daily life. The experience of a consciousness that men about us manifest less unbelief in the God of the universe leads us to hope that they will begin to seek him as Saviour and Lord.

Brighton.

S. B. CARTER.

(1) In science. The announcement that worn-out soils may be inoculated with fresh vitality, and that tainted water supplies may be purified by the simplest means, both processes discovered by one young man, suggest that God hath yet more light to break out of his holy world, and that the Sun of righteousness hath indeed arisen with healing in his wings. (2) In politics. The triumphant election of such a man as Theodore Roosevelt and the emphatic approval of Golden Rule Hay, augur well for the conduct of civic life on a high plane, in spite of an occasional Gallio and Demas. (3) In religion. The unionizing spirit among denominations and the evangelical awakening, beginning at our Jerusalem in Iowa, promise a new era, "as the days of heaven upon the earth."

Salisbury, Ct. JOHN CALVIN GODDARD.

One man rescued from the curse of intemperance by the unceasing efforts of another man; given back his position by an employer he had wronged; supporting now in comfort a family which has known every privation.—A young girl who has worked years to secure means for an education, given enough to continue it by forty other girls, at the mere mention of her story. Girls who have never known need, but whose quick sympathy responded to her need.—Large bodies of men and women spending time, effort and money in the earnest struggle to solve problems not their own, for the sake of their weaker brothers.

Fitchburg.

MARGARET SLATTERY.

"Our God, our help in ages past" is all the more my "hope for years to come," because he has permitted me to see the fruition of my faith of my younger days. Thirty-seven years ago I taught the first Japanese students who came to America, and three years later went into their country to begin even in feudal days a school on American principles. I saw much of the working of the Golden Rule in the City of the Happy Well. I found men following closely One whom they had not heard of, or knew about only in caricature. I believed in them, and felt then and there that the Japanese would be the breakers down of the middle wall of partition between the Orient and Occident. I rejoice to see sham Christianity hurt and essential Christianity advanced. God's hand in history, such as I have lived to see, helps me to believe that his word will be fulfilled.

Ithaca, N. Y.

W. E. GRIFFIS.

I have watched the procession of four stately seasons. They have permitted the body to ride horses, sail boats, catch fish and do a lot of hard and necessary work. They have challenged the mind with truth and daily pressed home the problem of its translation into goodness. They have assured the heart that God above and men around are worth its best love and service. Why should not faith and hope increase?

St. Johnsbury, Vt.

E. M. CHAPMAN.

The great encouragement which has come to me is the indubitable evidence of a real hunger in men and women of all walks of life for the essential truths of our most holy faith. Let any one have the imagination and the sympathy to detect that hunger, the longing to meet and to satisfy it and the willingness in this purpose to live a self-forgetting and self-effacing life, and he finds himself looking forward to a hopeful, happy new year.

Portland, Me.

RAYMOND CALKINS.

Education

Dr. R. S. Woodward, now dean of the faculty of pure science, Columbia University, will follow D. C. Gilman as president of the Carnegie Institution, Washington.

"Chautauqua Institution," which includes the Annual Assembly, summer schools and home reading courses, was awarded the Grand Prize at the World's Fair at St. Louis, the highest honor given to any institution by the International Jury of Awards.

The Pearsons endowment fund for Kingfisher College has all been secured. Congregationalism and Christian education in Oklahoma have fought a short, sharp and decisive engagement, and have won. Of this endowment nearly \$25,000 were contributed by Oklahoma people, \$1,000 by the home missionary pastors of the territory, and an amount that is much larger than it ought to have been by the faculty of the college. One thousand dollars were given by the widow and children of a man who recently gave nearly all his property to the American Board. There is still need of a science hall and a heating plant. Besides this, the college ought to develop a large industrial department to furnish opportunity for remunerative labor to a multitude of deserving boys and girls who each year are turned from our doors.

おめつ々面米國
公使アリスカム
閣下並同令夫人
人來仙三付來七
午後六時三十分
東二馬丁ノ田邊方
ハ招待シ晩飯食
ヲ供シ其後就テ
ハ下宿或國時
刺込ニ由貴族院
中ノカキ敬具
田邊輝實
田邊輝實
早川秀亮
岡田
テオレスト博士取
同令夫人
意

GOVERNOR AND MRS. TANABE'S AND MAYOR AND MRS. HAYAKAWA'S INVITATION

Greetings. On the coming to Sendai of His Excellency the United States Minister and Mrs. Griscom, we have invited them to a dinner at Mr. Tanabe's house, East 2d Street, at half after six, on Monday the 7th. And though it may put you to inconvenience, please favor us with your presence. Herein is our invitation. Dress according to convenience.

Japan Honors America

By Rev. J. H. DeForest, D. D.

The *Congregationalist* has already published several articles on the receptions that the people of Sendai have extended to various distinguished Americans. I thought each one, as it occurred, reached the highest possible mark of public welcome, and that there never could be anything more superlative to record. But I am learning that the Japanese can always surpass themselves, and they have done it again in their welcome of His Excellency and Mrs. Griscom, who were the guests of the American missionaries for three days in early November.

The American missionaries residing in Sendai form the largest American community anywhere in the interior of Japan. When we invited Mr. and Mrs. Griscom to visit us, though the office of United States Minister is an exceptionally busy one during these war times, the invitation was cordially accepted. As soon as the date of their coming was known in the city, Governor and Mrs. Tanabe, Mayor and Mrs. Hayakawa (whose photos appeared in *The Congregationalist* of Sept. 3), and other leaders of the city promptly asked for a liberal share in the coming entertainments, and we gladly divided with them. They very much wanted to take our distinguished guests into their own hands at once and by means of a great mass meeting give them the freedom of the city. But we felt that the right and duty of the first welcome belonged to us and that we should have the privilege of inviting the chief people—ladies and gentlemen—to be formally presented to our guests, which plan we carried out. Before that, however, a word about the journey.

The welcome of our guests began long before they reached this province, and all the towns on the railroad had crowds of representative men and women with Red Cross societies and schools lined up at each station to hand in their cards with bunches of choice flowers and baskets of selected fruits, and in some instances gifts of silk. We thought that a few people would be at the stations out of curiosity, but it had occurred to none of us that there would be organized demonstrations along the line. Indeed, for days before the arrival, the heads of different counties and towns of this province came into the city asking the privilege of doing

something to show their gratitude to the United States for the deep sympathy our people feel towards Japan at this time.



LLOYD GRISCOM
United States Minister to Japan



MRS. GRISCOM

And that was the one great trouble of it all! As everybody knows, the feeling of the whole nation towards the United States is one of profound gratitude, not only for the kindly manner in which Commodore Perry opened Japan, for the splendid teachers and missionaries who gave the first good impressions of American civilization, for the generous aid given to thousands of Japanese students ever since Neesima's day, and for the high diplomatic plane on which our Government has always dealt with Japan; but also for the almost universal sympathy that the people of the United States have shown Japan in the present terrible strife against Russian aggression.

Now before the Minister reached Sendai, it was evident that the people, all unconscious of any impropriety and right out of the fullness of their hearts, were taking advantage of this visit to the Sendai missionaries to make a great demonstration of the gratitude felt towards the people of the United States for our present sympathy. And of course the Minister of a neutral state could not permit any such demonstrations in his presence, and the very first thing to do was to put an embargo on all such manifestations of gratitude.

It was a rare chance to give the people a bit of education in international law, and the authorities here at once quietly explained the situation to the effect that while it was proper enough to express thanks to ordinary Americans for their sympathy, it was wholly improper to do so to any official representative of the United States, since the Government of the United States is neutral in this war.

Our reception in honor of our guests was given on Saturday in the new gymnasium of the Girls' School of the German Reformed Mission, and was attended by over three hundred ladies and gentlemen. On Sunday our guests visited nine churches and one of the three hospitals in which are three thousand sick and wounded soldiers. Monday was a crowded day, so many kind invitations came in. The Date Gardens, belonging to the lineal descendant of the historic Daimyo Date, could not be passed by, and Mr. Kisu, whose front gate had not yet been entered would prize the honor of having our Minister and Mrs. Griscom the first to pass

through. Then there were four mission schools to be visited, all before noon. But it was done.

In the afternoon came the city welcome, and in the four addresses by the governor, the mayor, the general and the chairman of the Provincial Assembly not one word was uttered on the war with Russia. The speakers were conspicuously neutral, yet warm in their admiration of everything the United States has done for Japan—up to February, 1904. To fill up the time they added some kind words about the thirty missionaries residing in Sendai. Then a sword that had been chosen from scores of superb blades and that was the personal property of our governor and 740 years old was presented to the Minister, and choice silks of Sendai make, both plain and embroidered, were given to Mrs. Griscom. A memorial photograph of twelve hundred people was taken.

The evening was given up to a Japanese feast by the governor and mayor at the house of the former. There were only ten guests and seven of them were foreigners. I have been in Japan thirty years and have been to many feasts, but it is impossible for me to describe the splendor of the rooms that were lined with gold leaf byōbu and magnificent fusuma. The chrysanthemums were selected from the best in the city, and when the governor asked to borrow them for one night he was told that their owners would feel honored if he would accept them as their contributions towards the evening entertainment. The food was deliciously prepared and served in red lacquer, each guest having five trays, the largest number that Japanese etiquette permits in the highest ceremonies. The koto music was by the daughters of emi-

nent families, and they were also the charming waiters of the occasion.

None the less crowded was the next half day. We all took our guests to Matsushima, one of the celebrated three views of the empire. But we could not have done it but for the very kind aid of the railroad authorities who provided us with a special train and of the steamboat owners in whose steamer we rode through the Thousand Islands.

The parting lunch was held in the home of the Methodist ladies, and then we rushed for the station, where again the city was assembled to shout the farewell "Banzai." It was a sight to see our guests' car, lined with the above-mentioned chrysanthemums, dwarf trees, flowers and fruits. And if those turnips of fabulous size and other vegetables from the Date Gardens, the three huge fish from Matsushima, the baskets of golden persimmons from trees a hundred miles away, and other numerous presents had been put in their car, our guests must needs have been put out.

The Minister thoughtfully wished to pay the extra expenses of these three days with us, saying that we missionaries could put our money to better use than spending it on him. But we told him that no better missionary work had ever been done in three days in this city than he had done by his presence and addresses.

He left the mayor one hundred yen for the city poor, and Mrs. Griscom left in the hands of the governor a like sum for the Red Cross Society. The Minister's private secretary, Mr. I. Laughlin, shared all the entertainments, contributing also fifty yen for the poor and the soldiers in the hospitals.

The Mother of the Army

THE SPLENDID WORK OF Y. M. C. A. SECRETARIES IN MANCHURIA

BY GALEN M. FISHER

National Secretary Japanese Y. M. C. A.

When the first three army secretaries of the Japanese Y. M. C. A. began operations in Manchuria a few weeks ago, the soldiers contemptuously called after them, "Russian spy, Russian spy!" But now they have begun to dub them and their work, "The Mother of the Japanese Army." This change in the sentiment of the privates is surpassed by the changed attitude of high officers toward Christianity. The army, in fact, has been notoriously hostile to open Christian propaganda even in time of peace, to the point, as Dr. DeForest has said, of violating treaties. But no sooner had General Terauchi, Minister of War, and Premier Count Katsura clearly understood the practical value of the work for soldiers carried on by the Y. M. C. A. in American and British armies, than they authorized the association to do the same in the Japanese army at the front.

The opportunity thus opened to give recreation, cheer and Christian truth to 400,000 susceptible soldier lads is so stupendous that Gen. Stewart L. Woodford, late Minister to Spain, has called it "the chance of a generation for Christianity in Japan: for if you capture the Japanese army for Christ, you capture the Japanese people." The soldier is the man of the hour in Japan, and the association, as the only Christian agency permitted to work in Manchuria, feels that it represents as never before the whole Church.

Within a few weeks after receiving authority, the Japanese, Chinese and American Associations had sent eight secretaries with full equipment to Newchwang, Hojo and Antung, at the mouth of the Yalu River. The initial suspicion of officers and privates has given place to almost embarrassing popularity and gratitude. Headquarters, laborers and transportation are given free, 20,000 or



Mr. and Mrs. Griscom, Mr. Laughlin, Dr. and Mrs. DeForest with Mr. and Mrs. Kisu in the Date Gardens

more visits have been made to the headquarters by the men, and the religious features are not only unhindered but eagerly welcomed. Over fifty thousand pieces of correspondence material, each bearing the Christian imprint, are silently testifying to prejudiced folks at home of the beneficence of the "Jesus teaching." Special soldier editions of the Gospels, small enough to stow away in a corner of the knapsack, and religious booklets are in great demand. The phonograph has been of special service in the hospital visitations, bringing laughter and tears of delight to wan, drawn faces, and calling forth such exclamations as, "Well, doesn't that sound good!" or, at some familiar air, "How I wish I were back home

received by the International Committee of Young Men's Christian Associations, 3 West Twenty-ninth Street, New York.

The following sentences from Secretary Hibbard give a vivid picture of a record day at Antung: "We were invited to take part in the celebration of the emperor's birthday. When the phonograph began its grind the crowd started from everywhere. A Japanese *gendarme* ran a rope around our big tent and by a vigilant patrol we managed to keep the entrance open. Free saké (Japanese wine) in small portions had been distributed to the soldiers, and the proverbial saké thirst sent them straight across the parade ground for a cup of celebration tea at the Y. M. C. A. tent.



Japanese Soldiers Enjoying Y. M. C. A. Hospitality

now!" The lot of the well men is hard, dirty and monotonous enough, but the sick and wounded are even worse off.

Commandants have been quick to appreciate the unique value of the work even from the side of military efficiency, so that one general peremptorily cabled to the committee at Tokyo to send him secretaries! All the chief posts on the railroad from Dalny to Liaoyang are now anxious to have the work extended to them. For the time being the association is embarrassed by success, for the support of the enterprise on an adequate scale will call for \$25,000 in 1905. The Japanese Christians are supplying most of the workers and a not inconsiderable part of the funds, but they confidently expect American friends to supply the remainder. Funds are being

The commandant came in while I was stooping over the fire, slapped me on the back right cordially and said it was good work. Nineteenth of the commissioned officers visited our tent, and it was impossible to estimate the number of soldiers. Many thanked us heartily. It was something to be the representative of the only religion that has followed the men here."

The *Jiji Shimpō*, the London *Times* of Japan, has editorially commended the association's activity, while chiding native religions for failing to follow suit. The eyes of the nation are upon us. If this opportunity is fully improved, it will give Christianity prestige and momentum that will be worth incalculable sums of money and numbers of men in the Christianization of the far East.

Happenings in Washington

By Lillian Camp Whittlesey

Religious

The President at a Prayer Meeting was the heading of a column in our local dailies a short time ago. It appears that he told his pastor, Rev. Dr. Schick of the Dutch Reformed Church, that he would like to meet the membership of the church. Dr. Schick sent notices to his people, and the result was a full midweek meeting. The President was there with but one attendant, and closed the service with an earnest talk, using as a text what seems to be his favorite verse, "Be ye doers of the Word and not hearers only." This act puts a high stamp of appreciation on the value of regular church attendance to men of great responsibilities and the worth of friendly relations with fellow-members.

It is odd, when one stops to think of it, that the celebration of Forefathers' Day comes just at the beginning of Christmas festivities.

Banquets are spread in rooms garlanded with mistletoe and holly, and the dawning good cheer of a festival which the fathers ignored projects its radiance over the rehearsal of their stern and heroic lives. The completed edifice of the Mt. Pleasant Church has a lower room to be used at some future time as a gymnasium. At present it lends itself to suppers and receptions, and was a capital place for the Washington Club to have the Forefathers' dinner. Dr. S. P. Cadman of Brooklyn, preceded by a brief address by Justice Brewer, made the principal talk of the evening.

The Calvary Baptist Church has recently celebrated the twenty-fifth anniversary of the pastorate of Rev. Samuel Greene, D. D., LL. D. Its Sunday school work is one of its strongest features, and its Sunday school house adjoining the church edifice is a model of its kind. Long periods of ministerial service are hap-

pily the fashion here. The First Congregational Church has had but two pastors in the past thirty-five years. The recent death of Rev. J. E. Rankin, D. D., called forth touching memorials at the midweek service from the small minority who were of the church when he was its leader. The present pastor, Rev. S. M. Newman, D. D., has nearly completed twenty years of continuous and devoted service. The membership remains in the vicinity of one thousand, frequent additions being balanced by deaths and removals. It has often been next on the list to the ten largest churches named in the Congregational Year-Book, but never quite reaches it.

A name now starred is that of Mrs. Frances N. Hooper, the widow of Mr. William R. Hooper, whose reliable pen for many years wrote of Washington for *The Congregationalist*. Their sons are engaged in successful literary and educational enterprises and one of the daughters is the wife of Rev. J. D. Davis, D. D., of Kyoto, Japan, and is, with her family, spending the winter in this city. Mr. and Mrs. Hooper came to Washington from Worcester, Mass., where they were neighbors and friends of the late Senator and Mrs. Hoar. The fire of their youth and the steady light of their maturer years were given to the best interests of the nation and its capital, and their ashes rest near the old home city.

Scientific

One of the newest branches of the Government service is that of the Bureau of Standards, begun in 1901. It is organized under the Department of Commerce and Labor, and is just being established in a home of its own, not far from the suburb known as Cleveland Park. The building was planned with great care and will in the future form one of a group. Eminent scientists are in charge of the several divisions, and the Government can now obtain results at home for which it has heretofore been obliged to send to France, Germany and other countries. The result to foreign and domestic commerce cannot fail to be important. Two popular articles in late numbers of the *Century* refer to the discoveries of Dr. George T. Moore, one of the group of brilliant scientists in the Department of Agriculture, his office being that of director in plant physiology. One of these papers tells of Inoculating Soils and the other relates to a simple matter of purifying water. They read as if the days of fairyland were returning, but the magician's wand, in one case, is a tiny package of treated cellulose that under proper conditions will increase a crop many fold, and in the other, a bright, old-fashioned, big copper cent which, dropped into a gallon of water, rids it of baleful germs. The wise man who has thought these things out is a modest, youthful, bright-eyed scientist graduating from Harvard in 1895, who has brushed aside all gains to himself by taking out letters patent on a "process of preparing for distribution organisms which fix atmospheric nitrogen," and then dedicating the same to the people of the United States.

Social

Recent international weddings have doubtless been much more commented upon in the papers of other cities than here where they were quietly celebrated. The Minister from the Netherlands, Jonkheer Rene de Marees van Swinderen, has won a bride from the capital, Miss Elizabeth Glover, cultivated, popular and wealthy, and the Misses Leiter were captured by English gentlemen with titles. Lady Curzon's prolonged illness and slow recovery have been followed with sympathetic interest by a large circle of well-wishers. All the conventions that draw nations together are not in the form of arbitration treaties penned by diplomats, and when at midnight tomorrow a Happy New Year is cabled round the world from Washington, it is the greeting of a nation that loves peace even better than power.

Washington, Dec. 30.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

112. Can a person not a Christian consistently unite in the Lord's Prayer?—S. S. B. (New York.)

What we call the Lord's Prayer seems to have been definitely intended by Jesus to characterize his disciples, and might be called even more appropriately and emphatically, in this sense, the disciples' prayer. Jesus seems to have meant to give the disciples a prayer so framed that no one could take earnestly and honestly its phrases upon his lips without making such a commitment of himself to God as should insure that he would be a real disciple of Christ. The petitions of the prayer involve the deepest moral and spiritual consecration of which we are capable. It is obvious, therefore, that they cannot be taken on consistently by one who really does not mean to have the spirit for which they call. And if the prayer is not so prayed, it is no prayer at all. Those who mean in deepest earnestness to be Christians need themselves also often to remind themselves that there may be much repetition of the Lord's Prayer that is no true praying.

113. 1. Is there any sufficient ground for the belief in the objective existence of the devil or of evil spirits? 2. Is there any more reason for belief in the existence of angels than of evil spirits? 3. If there is insufficient ground for believing in the existence of angels, how should the historicity of the New Testament narratives be defended in those portions where angels appear as real personalities, as, for example, in the accounts of the birth, resurrection and ascension of Jesus?—C. W. H. (Massachusetts).

1. There seems to me to be a good deal of rather unreasonable and unnecessary sensitiveness with reference to this question, though it is the natural result of earlier great misconceptions and abuses. The position of too many here seems to be determined by a kind of fear of ridicule to which the subject easily lends itself at the hands of those who do not think too deeply. As I have implied in a previous answer, we need all of us to keep clearly in mind that moral good and evil cannot possibly exist in the abstract, and that if they have any existence at all outside of God and human beings they must exist in good and evil personalities of some kind. That there are such personalities, both good and evil, besides men, it seems entirely reasonable to believe, though we have no ground for dogmatic assertion as to such spirits, except so far as is implied in the Biblical teaching; and this, it must be admitted, is rather fragmentary, and open to some variation in interpretation. But it seems to me pretty clear that Jesus himself believed in the existence of both good and evil personalities, aside from men.

(2) The evidence seems to me to be not very different in the two cases.

(3) The historicity of the New Testament narratives in question, it will be seen, cannot, then, in my judgment, be settled on a *a priori* grounds. "Insufficient ground" upon the one point could hardly be a reason for negative dogmatic assertion upon the other. I more than suspect that the realtest of all worlds is the world of persons, and that that world of persons is larger than the world of man. And it may well be that this entire personal world is a unity, even of interest and co-operation, quite beyond what we can now see. In that realtest of worlds Christ is so

supremely transcendent that, without laying any great stress upon the special form of our New Testament narratives, it does not seem to me unreasonable that his coming to earth should be a matter of interest to other intelligences than human ones. Christ seems to believe that there is joy in the presence of the angels of God even over one sinner that repenteth.

114. In your *Theology and the Social Consciousness*, page 69, you say, "The great essentials, therefore, to the richest life are: (1) association in which personality is respected, and (2) work in which one can lose himself." Though you deal with the subject of work to a degree, you put more emphasis upon association. In any other book or essay have you gone into the philosophy and ethics of work more deeply? And if not, where can I find that subject dealt with satisfactorily? In this pre eminently industrial age, ministers need, it seems to me, to get down to the roots of a true philosophy of industry. For myself, so strongly have I emphasized the associational side of Christianity that I fear making it a Christianity all but one-sided. Which I dread the more, facing the fact that about ten-elevenths of the life of the Master himself was mainly industrial. To what extent may not the three years of his ministry have been the fruit of his previous thirty years of carpentry?—W. T. H. (Connecticut.)

I have given this question at length because it is itself so suggestive. I have no doubt that both sides need emphasis. The work side I have emphasized much more in a coming book on the practical bearings of psychology. And yet I suppose that it is not possible to treat either aspect in entire independence of the other; each really involves the other. Our association with another, for example, must deepen through self-expression in work as well as in word on the part of each. And, on the other hand, the work that can alone be satisfying to us must ultimately be the expression of our highest and best self. That is, it must be finally real service of others. And so we come back again to association. That is, no association is of the highest order into which real service that means work does not enter. And no work is of the highest order that does not end in service of others. The aspect to be emphasized will depend largely upon the individual; some start better from one side, and some from the other, but each leads to the other. The relation is virtually the same as that which Christ maintains between love and the keeping of his commandments [John 14: 21-22]. The psychological ground for the emphasis on both and for their relation to each other, may perhaps be thus briefly stated: Ultimately we can give to another in association only ourselves. And we cannot become

the selves we ought to be without the expression of ourselves in act. Neither our thoughts nor our feelings nor our purposes can mean to us all that they ought to mean without being put into act. The two essentials to the highest life, therefore, are connected in the most intimate way with each other. And Christ's own life, as you intimate, is the crowning illustration of this unity.

Make it your habit not to be critical about small things.—E. E. Hale.



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The Home and Its Outlook

Teach Me to Feel

BY ROBERT E. BROWN

One prayer I pray to thee, dear Lord today,
As this new year its doors wide open swing.
Just this—that I may feel with thee
The pain, the joy, the dark, the light its days
may bring.

This heart is hard, insensate, cold, dear Lord,
Feels scarce at all the world's deep grief
and sin.

Oh, make it feel—'twill quicken at thy word—
The nameless sorrows of its human kin.

And then, if morning's light breaks, laughing,
o'er the lake,
If happy children play and flowers bloom,
Oh speak my dead, indifferent soul awake,
And bid it drink its fill of life's glad boon.

Teach me to feel, dear Lord, that I may
weep,

When sorrow's night falls on the souls of
men.

Teach me to feel delight both true and deep
When joy's glad morning lights the soul
again.

Thus shall my journey through the golden
year,
Enrich my life in new and wondrous ways.
And thou, dear Lord, shalt show through me
more clear,
The joyous, tender gospel of thy grace.

"THE hardest of all things to lend to
another is one's friend." For a
sense of ownership is a strong element

Lending a Friend in every friendship, and
when it exists out of proportion
tends to become a desire for
monopoly. The girls' colleges know some-
thing of this feeling in its extreme mani-
festation and have invented the slang
word "crush" to label it. When a fresh-
man becomes so devoted to an upper
classman as to think of no one else and is
insanely jealous when the adored object
shows kindness to another, that, in the
college slang is a crush. Now it lies deep
in the nature of things that the best use
of a friend may often be to lend him. We
may not be equal to a service which we
see is needed, but may be confident that
our friend could render it. And by bring-
ing him upon the scene we perform a
double service—to the need and to our
friend (for opening a door for helpfulness
is a service) at some inevitable cost of
self-denial. If the lent friend is led
thereby to forget our claims, his friend-
ship can have been of little worth. But
if we have enriched our friend in the
lending, we have also enriched and re-
freshed our friendship in his gain. Jeal-
ousy is always short-sighted and there is
a possibility of starving friendship by
putting it under lock and key.

BOOKS are trusty and inspiring friends
but they can never take the place of
life. At best they can only give us life
at second-hand. But one of
Bookishness the perils in this age of re-
verence for printer's ink and worship of
literary genius is that our young people
will become bookish. It is almost as bad
to have no resources outside of books as
it is to have no resources within them.
Either way life is poor and narrow. "I

have never opened a book when I could
read what I wanted on the hillside or by
the river bank," says Mr. Maurice Hewlett
in *The Road in Tuscany*, and proves that
his powers of observation have not been
dulled by his scholarly researches. This
is always a danger to the book lover
and another still worse is the tendency
toward intellectual pride. He grows to
look down pityingly on the man or
woman who is not a great reader. Mr.
E. S. Martin shows in one crisp sentence
how false is this standard, and most of
us will agree with him: "As between
persons who read to save themselves the
trouble of thinking, and persons who
observe and think but find reading labo-
rious, the latter are likely to be best
worth while."

The Gladness of Today

BY GRACE DUFFIELD GOODWIN

The quest of happiness is as old as the
race. Jason is but a type and the Golden
Fleece a symbol. Every human soul
goes seeking the unattained good, the
evanescent lure, whose achievement will
but transmute longing into dissatisfac-
tion. Meanwhile, what of the Gladness
of Today?

The search for happiness need not carry
one far afield. The land is white with the
simple manna that is the gladness of to-
day.

Home contains within itself every pos-
sibility and potentiality of happiness.
Patience and sympathy, which are the
guardian angels of wedded love, bear it
up that its feet go unbruised along stony
ways, and make this dearest and holiest
of earthly loves render its daily comple-
ment of joy.

Child-love enriches and sanctifies any
home, and hour by hour the little singing
voices, the rush of little hurrying feet,
the clasp of little eager arms, the daily
business and interest of childish lives,
add a joy to living that makes us pause
and say, "This moment am I happy; my
child lives and loves me." It is hard to
think that heaven itself has anything
better to offer.

Memory, too, swift-winged bird, builds
fearlessly under the eaves of home. Here
are old things, worn possessions of other
days, hallowed with associations. There
is an element of happiness in the familiar-
ity, the shabbiness. Nothing new can
be to us as are those things that bear
the traces of human love and need and
cherishing.

I will look today, to revive my fainting
gladness, into this worn old book. Here
are words written for me by dead hands,
but the thoughts are the thoughts of a
strong, sure spirit in whose memory mine
may draw breath. I will sit for an hour
in the firelight in the chair in which our
mother rocked her children, and imper-
ceptibly I shall know again the childish
peace and soothing. I will touch and
use and live with the things dear to me
for the sake of my dead, and my loved
and lost ones will be to me not a past sor-
row, but a present joy.

The furnishings of that house which is
a home are not tables and chairs and

books and pictures, but little shrines of
memory and love, potent for blessing,
making dumb offer of peace and seren-
ity and courage in the homes of those
from whom the unspoken messages come.
These sources of joy must be recognized
as such, and whoso would drink must
bend above the spring.

A City of Infants in Russia

BY REV. A. E. DUNNING

Looking down from the walls of the Kremlin
in Moscow one sees on the plain toward the
east an immense white building, the most
conspicuous and extensive within the limits of
the city. Behind it are rows of buildings in-
closed in an area like a great garden, by stone
walls and grilled fences of iron and steel. It
is the largest foundling hospital in the world.
Founded more than a century ago by the Em-
press Catarina II. it has grown and expanded
till it can shelter and care for 40,000 babies.
Guide-books make slight mention of it and
books on Moscow mostly ignore it, yet neither
churches nor palaces reveal so much that is
distinctly Russian as this vast collection of
buildings.

Securing the services of a Russian gentleman,
who, however, gave us little encouragement
that we could gain admission, we drove to the
main entrance, which is on one of the prin-
cipal streets. On the top of each of the tall
white stone pillars which guard the gateway
is carved a nest full of young storks, their
beaks wide open for food, uplifted to the
mother bird who bends tenderly over them.
No entrance being granted to us there, we
drove round to a rear door, where our escort ex-
pended his persuasive powers on the guardians
of the institution. We had seen an announce-
ment that for one hour on certain days in the
week visitors would be received. That was
the hour mentioned and it was one of the ad-
vertised days. Babies were being brought,
and mothers were waiting to claim other babies
which had been left there some weeks previous.

But we had no baby to leave, nor could we
claim any already there. The officials were
polite, but they regretted that they could not
invite us to enter. They were very busy. The
institution was in disorder and undergoing
repairs. Most of the babies had been taken
away to country hospitals for the summer and
there would not be much to interest us. Our
escort came back to the carriage bringing
many excuses and assuring us that it was im-
possible for us to go in.

But we refused to be denied. We sent him
up the stone steps again to say that we had
come many thousands of miles to study the
institutions of the country. One of us was a
practical philanthropist, another was a trained
nurse with several years' experience in Amer-
ican hospitals. He carried our messages to
the door, but the physician in charge remained
obdurate. At last we drove slowly away, but
before we had gone far a man came running
after us. If we would be satisfied to see one
of the barracks, he said, we might do so.

We went under his direction to an entrance
into the garden, left the carriage, followed a
path under the trees to a long, low building,
one of many looking like soldiers' barracks.
There we were received by a matron who
could converse in French, and who graciously
answered our questions.

The middle of the building was occupied
by two rows of little beds close together and
on either side was another row of beds. In
the aisle were an army of wet nurses scantily
clad, some caring for and cooing to their
charges, others yielding them the nourish-
ment they desired. From scores of little beds
came a discordant chorus of infant cries.

Once inside, we were made welcome. All this aggregation of helpless humanity are fed as nature intended them to be. Here and there a nurse does double duty. Each one seemed to think her baby exceptionally attractive, and many proudly displayed their armfuls to us as we passed up and down the aisles. One held out to us a baby on each arm, a pair of twins. All were clothed alike, each with a tag telling its brief biography—blue tags for the boys and pink ones for the girls.

One might travel far to find another sight so pathetic. Occasionally a sweet, healthy face lay peacefully sleeping on the pillow. But many more had tiny pinched features drawn with pain, showing plainly that they had not enough vitality to hold on to life. The American nurse of our party remarked that several of them would die within twenty-four hours.

The majority of the women, we inferred from the information given us, were the mothers of the children. Rarely was an intelligent face to be seen among them. They were young, some of them hardly out of childhood, though many of them looked prematurely old. Most were undersized, few even having the appearance of healthy animal life. But the Russian peasant is usually of short stature. The American traveler of average height in his own country walking through the streets of Russian cities soon gets the impression that he has suddenly grown tall as he finds himself looking down on the people around him. We could not help thinking that artificial food, scientifically prepared, would be far better for those unfortunate wailing little ones who seemed to feel that they were starving just after they were fed.

The matron said that 6,678 illegitimate babies had been admitted since Jan. 1. It was then Aug. 17. Some married women who cannot care for their children prefer to leave them here. They can claim them again under certain conditions when they are six weeks old. Any Russian woman bringing a baby and fifty rubles can leave it without answering questions. If she brings twenty-five rubles, no mention need be made of the father. If she brings no money, certain information must be given of both parents. Mothers who can nurse their babies and prefer to remain with them are employed at seven and a half rubles per month, with board. If they can nurse two, they receive double wages.

The majority of the children after a few weeks are sent to auxiliary hospitals in the country. Many are placed in families when they are old enough to be of use, but they remain in charge of the institution till they are fourteen years of age. Many of the girls continue longer, and are employed in various ways, for such a vast institution requires an army of servants. If they marry with the approval of the authorities they receive a dowry of 500 rubles.

The hospital is supported mainly by a tax on playing cards, from which it gets a large revenue. Muscovites are very proud of it, and point to it as one of the many monuments of the goodness of Russia's greatest queen. To the remark that the babies were a sight to awaken pity and that the hospital seemed to put a premium on bringing homeless children into the world, the matron simply replied, "Russia wants people."

A Blooming Bird

They were walking on the terrace,
Mamma and little Fred;
There they met a stately peacock,
His gorgeous tail outspread.

As they stepped out of the pathway,
To give His Highness room,
"O look!" cried Fred, astonished,
"The peacock is in bloom!"

—Mary Evelyn Thomas, in *St. Nicholas*.

From the Home Magazines

The Abuse of Baby's Arms

One afternoon a smartly-gowned woman came down the steps of a fashionable New York apartment house, leading a child by the hand. She was evidently in a hurry, and her quick, long strides made a mighty pace for the tiny feet, which finally lost the power to take any steps at all. The woman, unwilling to be delayed by the child, hurried on, dragging the little one after her, deaf to the protesting wail that came from under the big hat atop the little figure at her side.

On she went, anxious, no doubt, to make up time lost in hunting a misplaced hatpin, in lingering for a final word of gossip, or a long-drawn-out good-by—one of the hundred little delays that make women always in a hurry and never on time.

The people she met paid no heed. If one or two turned and gave a passing look to the pair, it was merely to wonder absently why the child cried. But from across the street the driver of a coal cart, busy unloading coal into a hole in the sidewalk, caught sight of the woman, and, with a brief exclamation intended for no one in particular, ran after her, calling loudly:

"Madam, if you don't pick up that child, I'll call a policeman. You'd ought to be ashamed to treat a baby worse'n you would a bull pup."

At first the mother paid no attention to the man, unless inwardly to resent his interference. But as he repeated his threat she stopped, impatiently set the child on his feet, wiped his tears away, scolded him a little for crying, then went on at a pace the baby legs could keep, while the driver turned back to his cart, muttering:

"If I'd a struck one of them horses there'd a been a dozen women's heads out of windows yelling at me to stop, and they'd let another woman yank the arm clean out of a baby's body and never say a word." . . .

No other single act of cruelty is as common as that which earned for the mother of this child the righteous indignation and the reprimand of the coal cart driver. The lifting and dragging of children by the arm is something that is done every hour of every day, with what lasting injury to the children only doctors know.—Bertha H. Smith, in *Good House-keeping*.

Household Ornaments

There are two kinds of objects to be used as ornaments. The largest class consists of useful objects, such as flower vases, clocks, inkwells, candlesticks, photograph frames, and other things which, though decorative, are still quite essential to the house. These should be beautiful, and in most houses they should constitute the sole ornament. They are not "knick-knacks" necessarily at all. If they are simply for use, plain, substantial and efficient, there is no crime. . . .

In an age of beauty, when every workman tingled with artistic aspiration, such objects became matters of intense expression. The doorknobs and escutcheons of Michael Angelo, the stoves of

Hirschvogel of Nuremberg, the candlesticks of Cellini, became the museum pieces, the *objets d'art* of a meaner age. . . .

Everything meant to be useful must be usable. The clocks must keep time, the lamps turn up and down and burn brightly, the flower vases hold water. No ornamentation must interfere with the proper use. A coal shovel gilded, a lamp with a pink satin bow, a flower vase with no opening for flowers or water—these are ridiculous and pitiful.—Oliver Coleman, in *The House Beautiful*.

Cards in the Morning

"No woman of my acquaintance plays bridge for money," remarked a woman in one of our smaller cities the other day, "unless you consider that time is money. If it is, then the losses at cards, in social circles here, are great enough to shock any moralist. I remember when it was usual to play cards only in the evenings. The whist craze brought the afternoons into play, literally, and now the morning, twice a week, is common for bridge 'teams' to choose. Women, of course, are the leisure class in America; but what would be thought of a business man who left his office twice a week for the whole morning to play bridge, or had friends in to play with him there? And if our homes are not our business, what is?"—*Harper's Bazar*.

Your Child's Child

Consciously or unconsciously the child has an ideal for his own children. He knows that he wants them to be well, intelligent, obedient, useful and happy, and he understands that parental training has for its purpose the securing of the best good of the children; therefore, he intends to train his children in all the virtues so that they will develop in all desired characteristics. As a matter of course, this purpose is inchoate, nebulous, indefinite. The wise mother will undertake to make it definite, purposeful.

A girl of ten heard a lecture on heredity, and, going home, made a practical application of its lesson to a younger sister who was disobedient.

"I tell you what it is, Mamie," she said, "if you want your children to mind you, you must mind Mother."

This, in substance, is the idea to be implanted in the mind of the child. "What you desire your children to be, you must yourself endeavor to be."

It is astonishing how soon such a thought will take possession of the little mind, and how potent its influence may become.—Mary Wood-Allen, in *American Motherhood*.

What a blessing is a friend with a breast so trusty that thou mayest safely bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor and whose very look gives comfort to thee!—*Seneca*.

For the Children

Children's Hymn

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey,
Wheresoe'er we go,
Every thought and feeling
Doth our Father know.

Let us then be careful
That our looks shall be
Brave and kind and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea—
Teach Thy little children
How to live for Thee!

—Mary Mapes Dodge, in *Rhymes and Jingles*.

Three Kinds of Boat People

A TALK TO BOYS AND GIRLS

BY HERBERT A. JUMP

Where is the boy or girl that doesn't like boats? Of course not every one likes to sail in boats, for sometimes the water becomes very tipsy-tpsy, and then something down beneath your jacket becomes very squirmy-wormy, and you wish you were on dry land shoveling snow off the sidewalk. Not that it is much fun to shovel, no, no; still it is more fun to do that than to have the feelings you sometimes have on shipboard.

But there are other ways of liking boats besides sailing in them. You can lie in the sand on the beach and watch them like so many fuzzy clouds floating past, way down where the sky ends. Or you can take an excursion in a steamboat on the river where boats always behave themselves. Or, best of all, you can whittle little boats out of a shingle with a jackknife, and set them sailing on the bathtub with a piece of yesterday's *Herald* for a sail and a bellows for wind; and then you can race them from New York, which is here by the faucets, over to Liverpool, which is yonder at the downhill end of the tub.

Yes, we all like boats, and we know a lot of different kinds; the huge steamboat with the red smoke-stack, the sailboats with all their big wings of white cloth, and even the tiny, pokey canal boat that goes only when the mules go—and that means that sometimes it doesn't go very much. And have you ever thought that people are just like these boats? Why, the world is full of boat people, boat-women and boat-men, boat-boys and boat-girls, sailing round with one another day after day in the house, in the school, on the street, everywhere.

First, there are the Canal Boat People. The canal boat cannot sail of itself, it moves only when some mules or men or a tug drags it. Its go-power is in some one or something else. So these people move only when they are pulled. There was once a little fellow who hated, O so much! to go to bed at night. And after Mamma had told him once, "Freddy, I guess it is time for bed," she had to tell him again and again, and finally had to say, "You must go this very minute." And then he only just went.

He was a Canal Boat Freddy, and there are a great many of him. The boys who know they ought to wash their hands and brush their coats and learn their lessons, but who never do these till they have to, until they are fairly pulled into it—these are all Canal Boat Boys. Don't you know the names of some?

Then there are the Sailboat People. The sailboat is better than the canal boat because it can move without anybody to pull it. But you must have a wind. Its go-power is in what surrounds it. So these Sailboat People skim through the day beautifully so long as the wind is fair, when everything goes right, and no one is cross, and the doll hasn't fallen and smashed her nose into crumbs, and the cat hasn't eaten the canary, and the rain doesn't wet one's feet so one can't go to the party. But when things turn out the other way—my, my, O my! Let the girl across the aisle step on your toes, or let Sally Slow win the prize you expected; how you do lose your temper and say harsh words and call mean names!

Don't you see? You are only a Sailboat Girl. You don't get along well when the winds are against you; the weather must be just right or you will never sail into the harbor of a happy evening. Probably it isn't hard to think of some Sailboat People.

How different from the other two kinds is the last kind, the Steamboat People! The steamboat needs no mules or men to drag it, no pleasant winds to blow it to its port. Let it rain and snow, howl and blow, and send all the dishes ker-smash! below, still the great steamboat goes on, steady through the storm. So with the Steamboat People; they are always bright-faced, sweet-voiced, kind-hearted, no matter whether the milkman brought the milk or forgot it, no matter whether Johnny is coughing with croup or building a snow man in the yard, no matter whether Christmas came with a wagon-load of presents or none at all.

How do we explain these people? Ah, they have the right kind of souls; their go-power is inside. They have engines of their own, made up of good thoughts, good intentions, good habits, and good other things, and these engines are always ready and strong to push them through the hardnenses. And one of the best things about a Steamboat Person is that he is able to help some one else.

Are you going to be one of the Steamboat People this year?

I urge as one of the best safeguards of young life that you should find clean channels for your curiosity to run in.
—Rhonda Williams.

Closet and Altar

THE STOUT HEART

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee neither shall the covenant of my peace be removed, saith the Lord.

Because Jesus Christ is with you, in you, in the midst of you, you are neither small nor poor, neither struggling nor isolated. Count not yourselves, count the Lord, then victory is assured.—Joseph Parker.

The Lord knows how to make stepping stones for us of our defects; it is what he lets them be for. He remembereth—he remembered in the making—that we are but dust; the dust of earth that he chose to make something a little lower than the angels out of it.—Mrs. Whitney.

Some of the grandest things that have been done in this world by heroes of God have been done by those who were feebly endowed, as the world judges, for the task which was before them; but they were done. Not from the seen, but from the Unseen, did they draw their strength.
—R. J. Campbell.

In all I think, or speak, or do,
Whatever way my steps are bent,
God shape and keep me strong and true;
Courageous, cheerful and content.

God help me! help me to suppress
All longing for what cannot be,
And grant me means wherewith to bless
Whoever may have need of me.

—W. D. Russell.

This is high honor—that our courage may kindle a like flame in other hearts. This is grave peril—that our fear may dishearten others.

What we want today is not more light. What we want is more quiet fortitude.—G. H. Morrison.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—John Fiske.

Help us, Our God, to bear true witness of Thy love in cheerful faith and patient obedience. Thou hast called us children, help us to be joyful always in Our Father's house. Let not sin have dominion over us, or discouragement rob us of power to brighten other lives by our reflected light from Thee. Let Thy work be delight upon the earth, Thy presence be help for overcoming. We bless Thee for the grace that saves, the hope that leads us on, the daily strength for daily need, the home of rest which is the goal of our earth-pilgrimage. Pardon our sins against Thy patient love, and so let Thy joy possess our hearts that we may have continual cheer in gloomy days and bear all trials as cometh fellow-workers of the sorrowing but triumphant Christ.

Young Men Witnessing to the Son of God*

By Rev. A. E. Dunning

Master, where abidest thou?
Lamb of God, 'tis thee we seek;
For the wants which press us now
Other aid is all too weak.

Canst thou take our sins away?
May we find repose in thee?
From the gracious lips today,
As of old, breathes, "Come and see."
—Mrs. Charles.

The first witness cited in the fourth Gospel to prove that Jesus was the Christ was John the Baptist. The value of his witness lay in the fact that the Jews recognized him as a prophet [Luke 21: 26]. He gave his account of what he knew of Jesus, and said, "I have seen and have borne witness that this is the Son of God." The next step of the writer of this Gospel to persuade his readers to believe that Jesus is the Christ the Son of God was to show them:

1. *Young men seeking Jesus.* John was only thirty years old when he gave his testimony, but he already was an acknowledged leader in his nation, and had a group of young disciples who loved it as he did and hoped for a Deliverer long foretold and watched for. One day they heard their teacher announce the hidden presence of that Deliverer among the multitude [John 1: 26] the next they saw him pointed out [vs. 29, 30]; the third day their teacher again directed their attention to him with the impressive words, "Behold, the Lamb of God." There was no danger of mistaking him now, and two of these young reformers, perhaps not more than twenty years of age, at once walked after him. They had been waiting for the new leader since John had told them that his work was only to introduce another and a far greater one. Jesus, the young man of Nazareth, was that one.

They did not speak till he turned and noticed them, and asked why they were following him. Their first word was to call him Teacher, declaring thus that they were seeking to become his disciples. Three great things had happened to Jesus since he had left his home and work and had come down to the Jordan to hear the message of the wilderness preacher—his Baptism, revealing to him his mission as the Messiah; his Temptation, revealing the way he was to fulfill his mission; and now the first proposal of young men to share his task. The three words by which he answered their first question have been ever since that hour the watchword of the church of Christ for every inquirer, "Come and see." For their response, "They came therefore and saw." This initial act in founding the kingdom of Christ was simplicity itself. The young Galilean had probably a booth of alder boughs near the river bank where he was lodging. The three men sat down there and spent the day conversing together of their country, its needs, their hopes and ambitions, and how it should realize its destiny. One thing we know—before the interview ended the two young disciples were convinced that they had found what they were seeking. They had found it simply because they had made it the supreme object of their search, and had followed the guidance of their teacher and their own highest impulses.

2. *Young men inviting their friends to follow Jesus.* They made it their first business to ask those they loved to share what they had found. One of them, whose name was Andrew, went at once to seek his brother, who he knew shared

his hopes, and greeted him with the glad news, "We have found the Messiah." He did not, perhaps, seek to convince Simon of this by argument, but he persuaded him to "come and see" Jesus. That first interview was sufficient. The searching look of Jesus into Simon's soul, the revealing words showing the man's unstable, impulsive character to himself, and assuring him that he might become a steadfast rock in defense of the truth he should know, made another disciple, who grew to deserve his new name, Peter. Is it not natural to suppose that the unnamed companion of Andrew was the writer of this story and that he also found his brother James with the same message, who soon after appeared in the same company?

Next came Philip, a neighbor of the young men who had cast in their lot with Jesus. On their journey to the wedding at Cana, to which they all were bidden, he learned from the lips of his new Master what the others had learned. No sooner had he arrived at Cana than he sought his friend Nathanael, who lived there, told him the wonderful things he had just learned and repeated the invitation, "Come and see." The result was another recruit for the little company of young disciples.

3. *How young men believed on Jesus.* They passed through no sudden moral convulsion. They were men of high aims and noble purposes. They needed a leader worthy of their confidence, and to be told convincingly what to do. They had studied their Bible, and had learned of one whom Moses and the prophets did write. When a man whom they trusted had pointed out Jesus as that one, they went and saw; and in different words because of what they saw in Jesus, they made the confession of Nathanael, "Rabbi, thou art the Son of God."

Of what significance is it to young men now that these young Galileans thus came to believe on Jesus as the supreme revelation of God? The answer is found in what those young men are in the life of the world today. They were attracted to Jesus before they knew him. They were looking for a man of his character. They sought him and found far more than they had expected. They persuaded others to trust him. Those who were thus led to believe persuaded others. Their faith acted on has changed and is changing mankind into a higher, nobler order of beings. They have made a kingly record for eternity.

Jesus appealed to the experience of these first disciples to show them by what they found in him that he was the Son of God. He appeals in the same way to young men now. "Every one that loveth is born of God and knoweth God." "He

that believeth on the Son of God hath the witness in him." The testimony of experience makes weighty the witness of the gospel. The kingdom of God is being brought to its consummation by one person and another becoming acquainted with the Son of God and bringing others to know him.

Happenings Among the Hustlers

Governor Herried protests against South Dakotans being called "Coyotes," and suggests, instead, the name of "Hustlers." Beyond question, we of South Dakota merit this strenuous nickname, for we are zealous believers in the doctrine long carried as the motto of one of our bright newspapers, that "Man is born to hustle." But the writer confesses to a liking for the picturesque coyote, whose weird night cry filling the vast spaces of the prairie, and seeming to utter its very soul, is somehow woven into the memories of his pioneer boyhood till he is loath to surrender the name as applied to the sons and daughters of the state once roamed by that lithe-limbed lover of spring lamb.

"Coyotes" or "Hustlers," the world abroad evidently has the impression that South Dakota is at least the Jack Rabbit state, for a Paris firm has ordered 12,000 of these festive denizens of our prairies to be sent in a single shipment. Four carloads of jack rabbits prepared by French chefs ought to give Paris a rare taste of a South Dakota delicacy.

President Warren of Yankton College has already taken the field, and is bagging, not jack rabbits, but donations to the college, which he reports as flourishing with its usual robust vigor. When we saw him his bag gave evidence of good marksmanship, but could hardly be called full. Incidentally, President Warren is telling a good story about his pastor, Mr. Mattson, whose gift of expression is the admiration and the despair of all his brethren. He and his church are impatient to be in their handsome new building, and at a recent service he announced that next Sunday, the Lord willing, they would hold services in the basement of the new church, and the Sunday following they would be held there, anyway. Such resolution does South Dakota hustling breed!

Almost as resolute—I nearly said "as desperate"—a spirit as that Mr. Mattson voiced has dominated the two recent meetings of the South Dakota Home Missionary Directors as they have planned to make meager funds stretch enough to afford an evangelist for the weaker churches. The national society has concurred and the choice of Rev. E. W. Jenney of Winona, Minn., has been joyfully announced. But the burden on the brethren's hearts is how to reach the new fields whose needs and calls clamor in our ears. We must have money and we must have men. Our South Dakota churches are giving fully as many men to the ministry in proportion to their membership as any section of the country.

The *Sioux Falls* pulpit, made vacant by the unwelcome resignation of Rev. J. Brainerd Thrall last September is still unsupplied, though a rather long procession of ministers from far and near have been "sampled." The Men's League organized by Mr. Thrall still flourishes and supplies a real need in the community. At its Thanksgiving banquet given in the parish house, a vacant chair was set for the absent founder and a cup of black coffee steamed its fragrant aroma in honor of his memory.

After five splendid years at *Elk Point*, Rev. Thomas J. Woodcock presented his resignation. The meeting of church and congregation, called to act upon it, was large and representative, and after brief deliberation Mr. and Mrs. Woodcock were invited to the auditorium, where the large assembly received them standing as a mark of esteem and expression of unanimous desire to have the resignation withdrawn, and also as a pledge of future loyalty to their leadership. The resignation was duly withdrawn.

Many pastors are searching for evangelists and are importuning fellow-pastors to aid them in special evangelistic meetings. Evangelist Charles Cullen Smith has already held meetings with Mr. Long of *Redfield*, and both church and college have been blessed. He goes later to *Faulton*, *Huron* and other points.

The loss of Rev. L. W. Wiltberger and his wife, after five years of arduous and successful home missionary service in the state, is greatly regretted. Mrs. Wiltberger, whose facile pen has written some excellent stories for *The Congregationalist*, required a milder climate, and we affectionately commend them to the fellowship of the Colorado brethren.

E. F. L.

* International Sunday School Lesson for Jan. 15. Jesus Wins His First Disciples. Text, John 1: 35-51.

The Literature of the Day

Grove's Dictionary of Music

Grove's Dictionary of Music and Musicians, has long been a standard book of reference. Breaking ground in a new field, Sir George Grove naturally enlarged the scope of the work as he proceeded with it, with some resulting unevenness of proportion. The object of the present editor has been to complete a revision which should restore all parts to an equal scale of fullness and to bring one of the most useful books in its own field up to date. The initial volume carries the material from the beginning of the alphabet through the letter E. It is proposed to complete the whole work in five volumes. The authorship of the articles, so far as it could be ascertained, and of the individual articles is given, and portraits and illustrations have been added. Workers in this field and all who have occasion to refer to it look forward with much interest to the completion of the work.

[Grove's Dictionary of Music and Musicians, edited by J. Fuller Maitland, F. S. A. Vol. I., pp. 800. Macmillan Co. \$5.00 net.]

Conrad's Story of South America

Mr. Conrad's Nostromo moves slowly towards its full presentation of scene and characters. It tells the story of a South American republic and a mining concession which has been thrust upon an English volunteer after the wars of liberation as a means of draining his fortune by taxes and requisitions into the pockets of the politicians. The father dies under the burden of his task of developing the mine. The son interests a great American capitalist and discovers in the concession an immense source of income which becomes the political factor of largest moment in the life of the unstable republic.

As the tale draws toward its dramatic climax the power and vividness of the character drawing grow upon the reader. There are tragedies here which move both in the physical and the moral sphere. The loyal wife whose husband is completely absorbed by business and political preoccupations, the brilliant intellect wrecked by the failure of moral convictions and of moral purpose, the slow working of Nemesis in the case of the uneducated title-hero become vivid and dramatic in the closing scenes.

The hasty reader who desires his passing thrill between dinner and bedtime will be likely to throw the book aside as slow and uninteresting, but whoever cares for the deliberate working out of a vigorous and powerful sketch through well-studied and unusual scenes to a dramatic climax will be rewarded for careful reading.

[Nostromo, by Joseph Conrad. pp. 631. Harper & Bros. \$1.50.]

History in Cartoons

Thomas Nast is a remarkable instance of the contribution which the immigrant has made to American life. In the period from the opening of the Civil War nearly to the end of the nineteenth century he was one of the greatest forces in molding popular opinion. President Lincoln

called him "Our best recruiting sergeant." President Roosevelt once said to him, "I learned my politics from your cartoons." He was more than a paid cartoonist; he expressed himself and his own opinions freely for years through the pages of *Harper's Weekly* and other periodicals. Before the trip to Ecuador where he died of yellow fever, Mr. Nast had put into the hands of Mr. Paine materials for this biography. It is enriched with numerous reproductions from famous history-making cartoons, and the literary task has been fulfilled in an enthusiastic way, giving us a full picture of an interesting and always active life.

Many of the accepted symbols of American newspaper humor had their origin in Mr. Nast's inventive imagination. His loves and hates are plain enough in the pictures which he drew. The pages belong to the materials for American political history. The general reader will find himself perhaps most amazed and interested to find a German boy who began without a word of English in a New York public school becoming so thoroughly American and so effective a force in American life. The book is handsomely made and contains an effective frontispiece portrait of the artist.

[Thomas Nast, His Period and His Pictures, by Albert Bigelow Paine. pp. 539. Macmillan Co. \$5.00 net.]

RELIGION

Christian Character, by J. R. Illingworth, D.D. pp. 206. Macmillan Co. \$2.00.

Ten lectures on the elements of Christian ethics, rich in thought, expressed in clear and beautiful English. Closely in touch with life, sympathetic with human perplexities, considerate of the conditions and influences of the times, these lectures demonstrate the adequacy of Christianity to satisfy human longings and to be the guide of all human development. There is an enlightening section on the extravagant claims of Hellenism. Especially helpful is the chapter on Prayer.

The Common Life, by J. Brierley. pp. 312. Thos. Whittaker. \$1.40.

Mr. Brierley's brief essays on subjects of spiritual and human interest maintain their high average in this new volume. His genius for treating questions of urgent present importance so as to bring out their meaning and to make the reader see their environment and relation finds fresh illustration. First published as contributions to the London *Christian World*, they were in part suggested by topics of the time and in part sprang out of wide reading and a thoughtful acquaintance with life. They are sure of the attention and interest which the former volume won for itself.

The Gospel and Human Life, by Alfred Ainger, LL.D. pp. 349. Macmillan Co. \$2.00. Seldom do we find sermons so readable as these. They cover a wide range of topics and, as the title suggests, keep close to human life. Not remarkable for oratory, they are the clear utterance of common sense and loyalty to truth. Every one of the twenty-four will repay reading.

Thirty-one Revival Sermons, by Louis Albert Banks, D.D. pp. 278. F. H. Revell Co. \$1.00 net.

These sermons take their texts from the careers of Elijah and Elisha. They are good samples of Dr. Banks's earnest and direct address.

Christian Science: Is It Christian? Is It Scientific, by Mary Platt Parmelee. pp. 80. J. F. Taylor & Co. 75 cents net.

The author is inclined to allow that Mrs. Eddy's theories are Christian. But on the scientific side she finds them a crude mixture of misunderstood philosophy, falsehood and absurdity. In her attempt to reduce inco-

herency to a point where it can be subjected to rational criticism we fear that she has attempted the impossible.

Faith's Perplexities, by Robert J. Drummond, D.D. pp. 312. Am. Tract Soc. \$1.25.

A series of addresses of varying value on apologetic themes. Often commonplace, illogical, superficial and unconvincing, the work is hardly likely to accomplish its estimable intent to banish the doubts of anxious Christians or answer the taunting assaults of unbelievers.

BIOGRAPHY

Malthie Davenport Babcock, by Charles E. Robinson, D.D. pp. 161. F. H. Revell Co. \$1.00 net.

Dr. Robinson calls this brief biography a reminiscent sketch and memorial. His acquaintance with Dr. Babcock began in college days, and was that of an older man for a brilliant young friend and professional fellow-worker. Simply, yet graphically, and with a full fund of personal knowledge, he has drawn the attractive figure of a remarkable man and pastor. The appreciative element is nowhere exaggerated, and the story carries us along with unflinching interest. The sketch was originally prepared for the students of Auburn Seminary, and is the best brief biography of Dr. Babcock that we possess.

Bits of Gossip, by Rebecca Harding Davis. pp. 235. Houghton, Mifflin & Co. \$1.25 net.

Mrs. Davis's recollections and impressions are of quite unusual interest. She writes both of New England and the South with a clarity of judgment which makes us feel that we are dealing with realities rather than illusions. Her pictures of the South in wartime suggest much of the terrible reality of suffering among the non-combatants. She visualizes her recollections with much humor and distinctness and makes us see the people of whom she writes. Her comments and judgments on Hawthorne, Emerson and the New England group of writers are of special interest and value.

Wellington, by William O'Connor Morris. pp. 398. G. P. Putnam's Sons. \$1.35 net.

Wellington was in his own day one of the most lauded of heroes, and this well-written biography comes fitly in the Heroes of the Nations series. It is a careful and well-written study of Wellington's life, drawn from a full study of the sources, well illustrated and with maps and plans for the elucidation of the different campaigns and battles.

Raphael of Urbino, by Sarah K. Bolton. pp. 50. T. Y. Crowell & Co. 50 cents net.

An essay in popularization rather overworking the note of enthusiasm. The author quotes largely from art critics, but not much from the most recent school. Raphael's high place and wide and continuing influence do not need to be vindicated, a little more sense of proportionate values would have made a better brief biography.

PHILOSOPHY

The Little Book of Life After Death, by Gustav Theodor Fechner. pp. 108. Little, Brown & Co.

The author of this widely circulated philosophy of life after death is a German professor of physics who has written scholarly and popular books on psychology, philosophy and literature. He compares our present to our ante-natal life. We are unconsciously preparing organs of expression and receptivity for the life to come. The influence of our spirits upon those who already exist in this coming life forms a part of his theory. The author's sense of proportion and power of setting forth the relations of thought account for his popularity upon a theme which makes a wide appeal. At the basis of his theory lies not only monism, but the notion of a God who, as the totality of the universe, has a history and evolves in time.

Social Law in the Spiritual World, by Rufus M. Jones, LL.D. pp. 272. John C. Winston Co. \$1.25 net.

An endeavor to explain the relation of God to men by a psychological study of personality. The nearest thing to God we know is the human person. The phenomena of

consciousness, and especially of the subconscious self, are profoundly suggestive. So also are the spiritual experiences of the Mystic and the great Quaker leaders. Are not God and Humanity conjunct, an organic unity, as the Vine and the Branches? The author's exposition is popular in style and interesting. If it does not satisfy the reader, it will stimulate thought and face him in the right direction.

The Christian's Relation to Evolution, by Franklin Johnson, D. D., LL. D. pp. 171. F. H. Revell Co. \$1.00 net.

The author is concerned not with the truth or falsity of the evolution philosophy but with its implications. He raises the question of gain or loss to Christian thought in its adoption. Beginning with definition he goes on to consider the results of acceptance on the doctrines of God, creation, sin and salvation, the supernatural, the cruelty of nature and Providence. The analysis is acute and the results are used to suggest the desirability of refusing to allow the evolutionary philosophy an unquestioned place as a complete explanation of the origin and progress of the world.

Agreement of Evolution and Christianity, by Samuel Louis Phillips. pp. 197. Phillips Co. Washington, D. C.

Mr. Phillips sees in the evolutionary philosophy a bulwark for Christian truth. He even goes so far as to attempt to prove that there is a detailed agreement between the evolutionary hypothesis in its present stage and the Biblical account of creation. As to the future of religion, he maintains that Christianity must continue to be an agent of evolution, developing truth in new forms for the blessing of higher races of men.

FOREIGN LANDS

Further India, by Hugh Clifford, C. M. G. pp. 378. F. A. Stokes Co. \$1.35.

An encyclopedic work, invaluable to any one desirous of understanding the complicated history of exploration in Southeastern Asia. Burma, Siam, Malaya are treated in detail. To the average reader, however, the portions of the book most valuable are those which describe the journey of the heroic Francis Garnier from Cambodia northward to Yunnan, and the account of the wonderful ruined cities and temples of Cambodia, mysterious relics of a forgotten and very ancient civilization. There is an excellent map which the wise reader will use with every page of text.

By Nile and Euphrates, by H. Valentine Geere. pp. 355. Chas. Scribner's Sons. \$3.50 net.

The author was associated for a time with the Nippur expedition of the University of Pennsylvania. He gives an account of his experiences in reaching the scene of excavation, his troubles with the Turkish authorities and his impressions of the country and peoples. He was also associated with and gives an account of explorations in the Egyptian Fayoum. He is a good type of the adventurous and energetic Englishman, and his story ends with a plea for greater energy in the upholding of British interests and the exploration of the ruins of the Euphrates Valley in particular.

My Chinese Note Book, by Lady Susan Townley. pp. 338. E. P. Dutton & Co. \$3.00 net.

Lady Townley divides her work into two not unequal parts, the first a readable sketch of Chinese history, religion and government, the second an account of personal experiences in travel and at the Peking court where, as the wife of the British minister, she had many audiences with the emperor and empress dowager. She gives a graphic account of the palaces and the personal surroundings of Chinese royalty, as well as of the customs of the people. The illustrations are interesting and there are good maps.

A Transplanted Nursery, by Martha Kean. pp. 268. Century Co. \$1.20 net.

The mother of three boys, the oldest six years old, spends a summer on the coast of France, instead of at the usual Massachusetts summer resort. She lives in her own (hired) house, where the family enjoys many new and interesting experiences. The story is well told and full of suggestion for others.

MUSIC

Sacred Songs for Men, compiled by Charles H. Gabriel. pp. 128. F. H. Revell Co. 35 cents. net.

The music of this collection is kept within the compass of the average male voice. The

material is of the Gospel Hymns variety, with additions from more dignified material. The amount of variety may be suggested by the fact that the names of fifty-four composers, most of them American, are found in one hundred and twenty-six pages. Following the sacred songs is a selection of home, secular and patriotic songs for special occasions.

Vocalism, by W. H. Breare. pp. 147. G. P. Putnam's Sons. \$1.25 net.

Mr. Breare is an English teacher, who has tested his method of vocal culture in long practice. The characteristic of his method is its insistence on clear analysis of the sounds, and on the value of English naturally pronounced as a medium for instruction and practice.

The Symphony Since Beethoven, by Felix Weingartner. pp. 98. Oliver Ditson Co. \$1.00.

The translation is by Maude Barrows Dutton, who has transformed the author's essay into readable English. Mr. Weingartner exalts Beethoven as the culminating musical genius in the field of symphony and yet finds room for further, though unequal development of the symphonic form in the works of more recent composers.

Fifty Songs, by Franz Schubert, edited by Henry T. Finck. pp. 217. Oliver Ditson Company. \$2.50 net.

This number of the Musicians' Library has been edited by Mr. Henry T. Finck. Schubert was the greatest of song composers, the editor gives a brief sketch of his life and characterizes the songs which he has included. There is a striking portrait of the composer and the whole is in the handsome style of the series.

Beethoven and his Forerunners, by Daniel Gregory Mason. pp. 350. Macmillan Co.

An interpretation of the history of music on the lines of the evolution philosophy. An introductory chapter deals with the periods of musical development, and another is devoted to the principles of pure music. The rest of the book follows a biographical method, dealing with Palestrina, Haydn, Mozart and more fully with Beethoven. In connection with Mr. Mason's *From Grieg to Brahms* it covers much of the field of modern musical development.

HUMOR

Mammy Mongst the Wild Nations of Europe, by Ruthella Mory Bibbins. pp. 305. F. A. Stokes Co. \$1.25.

Mammy is a Southern Negro nurse and foster mother of the old type, and the fun of an amusing sketch comes from her experiences and impressions in travel. The modern luxuries of New York, the strange ways of England and the stranger ways of Paris call out comments which are often deliciously entertaining. Mammy at the Parisian milliner's is perhaps the best scene of all.

Eliza, by Barry Pain. pp. 199. Dana Estes & Co., Boston.

The humor of these stories and sketches depends on the unconscious self-revelations of an English clerk who distinctly never puts his best foot forward. The absurdities brought out by his ignorance of social amenities and his clumsy attempts at social climbing afford amusement here and there.

Wit and Humor of Well-Known Quotations, edited by Marshall Brown. pp. 355. Small, Maynard & Co., Boston.

The editor has gathered a mass of amusing comments, witty or humorous, upon the common proverbs and sayings of men. They include anecdotes, comic enlargements or perversions and extracts from literature. A book well worth dipping into and containing much interesting material.

The Sorrows of Sap'ed, by James Jeffrey Roche. pp. 194. Harper & Bros. \$1.50.

The author uses his tale as a stalking horse for satirical pictures of modern social and political life. He pays his respects to war and commerce as civilizers. The extravagance of the story serves the author's purpose well. The colored illustrations of the story by W. E. Mears are clever and amusing.

Little Henry's Slate, by W. D. Nesbit. Wm. S. Lord, Evanston, Ill.

Smart sayings and pictures put into the slate scribbling and sketching of a small boy. They originally appeared in the columns of the *Chicago Tribune*, where they must have afforded amusement from week to week.

For People Who Laugh, by Adair Weicker. pp. 107. Paper. Published by the author in San Francisco.

Gilhooleyisms, by Lord Gilhooley. F. A. Stokes Co. 70 cents.

Bits of satirical, sometimes cynical, comment on life accompanying humorous pictures. The mark is often hit, the proportion of half truths is not too large. The humor is diverting.

FICTION

Emmanuel Burden, by Hilaire Belloc. pp. 312. Chas. Scribner's Sons. \$1.50.

A delicious satire upon modern English business life. An upright old merchant prince is drawn into a scheme for building up a commercial center known as the M'Korio Delta. He is led on through mixed motives of pride and pseudo patriotism. When the bubble bursts he dies of grief and shame. The interest lies in brilliant character sketches of the gilded youth, the decayed nobleman, the foreign promoter with his guttural speech, the practical politician, the women of fashion and sentiment. The clever pen of the author is matched by the pencil of G. K. Chesterton, whose illustrations show a startling originality.

The Chronicles of Don Q., by K. and Hesketh Prichard. pp. 313. J. B. Lippincott Co. \$1.50.

The gentlemanly brigand who is the hero of these lively stories is well and amusingly drawn. His adventures and experiences afford scope for lively invention, and the pages are extremely readable.

The Stone-Cutter of Memphis, by William Patrick Kelly. pp. 371. E. P. Dutton & Co. \$1.50.

A melodrama, with ancient Egyptian stage setting and scenery, modern language and ideas loosely intermingled with old Oriental expressions, and a swift succession of adventures coming to the climax where "all's well that ends well."

Up the Forked River, by Seward D. Lisle. pp. 304. H. T. Coates Co. \$1.00.

Eighteen Miles from Home, by William T. Hodges. pp. 230. Small, Maynard & Co.

The Life and Adventures of Robinson Crusoe, by Daniel Defoe, edited by Clifton Johnson. pp. 219. Macmillan Co. 25 cents.

In compact form with excellent historical introduction. The omitted portions are those which deal with Crusoe's life before the shipwreck.

MISCELLANEOUS

The Green Genealogy, an account of the descendants of Timothy Green (1723-1796), by John Morton Greene, Lowell, 1904. \$3.00.

Some of the merits of this book are its clear arrangement, its due sense of proportion, its fair treatment of collateral branches, and its full and accurate index. The family has been prolific in interesting characters. The author is a well-known Congregational minister, whose modesty his children overruled by adding an appendix to the book in which he appears in his true light as the father of Smith College and of other good things.

The Power of Silence, by Horatio W. Dresser. pp. 356. G. P. Putnam's Sons. \$1.35 net.

This enlarged, revised and bettered edition of the author's best book reveals the effect upon him of that wider knowledge of the history of thought which the years have brought. Still loyal to his early root principles he has assimilated much in the dominant idealistic philosophy; and thereby enriched himself and his book. The more practical chapters will aid any who are seeking for physical, psychological health, and spiritual peace.

Bucking the Sagebrush, by Charles J. Steedman. pp. 270. G. P. Putnam's Sons. \$1.50 net.

Mr. Steedman traveled to purchase stock from Laramie, Wyo., southwestward to the Pacific; returning from Oregon across the mountains. The time is 1876 and afterward. The author's impressions and opinions remain distinct and vivid. His pictures of the Mormons as he saw them in Utah and elsewhere are far from complimentary. A good map of the region shows the route of travel.

Count Tolstoy on the War between Russia and Japan. pp. 137. F. A. Stokes Co. 50 cents.

A well printed translation of Tolstoy's *Be-think Yourselves*, his remarkable protest against the present war between Russia and Japan. Simply bound in red.

Tears, a drama by Julius Hopp. pp. 78. Poet-Lore Co., Boston. \$1.25.

Freedom, a play by Alice Geoff. pp. 58. Richard G. Badger, Boston. \$1.00.

The Advancing Tides of Church Unity

Recent Notable Discussions and Decisions

Noteworthy Progress in Canada

BY REV. HUGH PEDLEY, MONTREAL

On July 1, 1843, the famous Westminster Assembly met in Westminster Abbey. The members were about one hundred and forty. There were in the main three ecclesiastical elements, the Episcopalian, the Presbyterian and the Independent. The business of the assembly was to devise a creed and polity for the Church of Christ in the United Kingdom. Principal Baillie, one of the Scotch representatives, said of it, "The like of that assembly I did never see, and as we hear say, the like was never in England, nor anywhere is shortly like to be."

On Dec. 21, 1904, there met in Knox Church, Toronto, an assembly destined to be famous. Its numbers were in the neighborhood of one hundred and forty. There were three ecclesiastical elements, the Methodist, the Presbyterian and the Congregational. The business of this assembly was to agree upon a creed and polity suitable to Christian feeling and national need in Canada. I might describe it in terms similar to those which the Scottish writer used and say, "The like of that assembly I did never see, and as we hear say, the like was never in Canada."

This meeting in Toronto was the latest stage in a series of negotiations which began with the action of the General Conference of the Methodist Church, when in 1902 in Winnipeg it passed a resolution in favor of church union, and then went on to specify the Methodist, Presbyterian and Congregational denominations as those most ready to take some practical steps towards it. For about a year the matter lay in abeyance. Then in the spring of 1903 two conferences, one informal, and the other of a more fully representative character, were held in Toronto. At the latter of these a resolution was passed in favor of organic union as being both desirable and practicable. This resolution also commended the matter to the representative assemblies of the three bodies interested. What did these assemblies do?

The General Assembly of the Presbyterian Church met in June in the city of St. John, N. B. The overture from the Toronto meeting was presented and carefully considered, with the result that a committee, some sixty in number, was appointed to discover if a practicable basis of union could be found. The Congregational Union of Ontario and Quebec indorsed the Toronto resolution as to the desirability and practicability of union, and appointed a committee of twenty-five to represent it in joint conference. Similar action was taken in the Maritime Provinces. The General Conference of the Methodist Church, though meeting only once in four years, had constitutional arrangements by which, in the interim, action might be taken, and by virtue of these the Methodist committee was enlarged to a size corresponding to the Presbyterian.

These committees constituted the assembly that met in Toronto a fortnight ago. Three days were set apart for deliberation. The first day, Dec. 20, was employed in separate meetings; the next two were spent in joint session. The choice of chairman fell upon Rev. Dr. Warden of the Presbyterian Church, who filled the position to the satisfaction of every one. At his request Rev. Dr. Carman, chairman of the Methodist committee, and Rev. Hugh Pedley, chairman of the Congregational committee, took seats on the platform. Rev. Dr. Sutherland, Methodist, was appointed secretary, with Rev. F. J. Day, Congregationalist, and Rev. Dr. E. D. McLaren, Presbyterian, as associates. After half an

hour of devotional exercises and the passing of a resolution referring to the death of the late Principal Caven, whose spirit seemed still to linger with us, there was a general discussion on such matters as doctrine, polity, ministerial standing, and general administration. This discussion, which was continued after the noon adjournment, was all that could be desired in frankness, kindness and variety of standpoint. The men who took part in it were leaders in all departments of church work—college presidents, missionary superintendents, administrators of funds, and pastors in charge of important churches. At the close of the afternoon discussion it was decided that the three committees should hold separate evening meetings to decide whether they were prepared to go a step farther and appoint subcommittees to take up the question of details.

The next morning the joint session was resumed. There was a feeling of suspense and anxiety as to whether the next step would be taken, that was quickly dispelled as each committee reported in favor of going forward. At once a small committee was appointed to retire to prepare a report as to the number and composition of these committees. They recommended five subcommittees for the subjects of doctrine, polity, the ministry, administration and law. The committee on law was to number fifteen, all the others forty, the denominational proportions being two Methodist, two Presbyterian and one Congregationalist. Each committee was to have three conveners, and these together with the chairman and secretaries of the joint committee and the chairmen of the several denominational committees were to constitute an executive. This was the result of the morning session. In the afternoon, on nomination of the denominational committees, the *personnel* of the subcommittees was determined and with praise and prayer the assembly came to an end.

The Westminster Assembly was a failure so far as union was concerned. It failed because the era of toleration has not been reached, and the relation of the Church to the State was undefined. Will the Toronto Assembly likewise end in failure? We hope not. Toleration is in the air. In Canada the Church is separate from the State. The old reasons for defeat have largely disappeared. May we then not hope that what was premature in the seventeenth century may be ripe in the twentieth? Of course much is yet to be done. Probably the strongest influence against speedy action is to be found in the conservative temper of the Presbyterian Church. In Canada the Scottish element is very pronounced, and to the Scotchman the Presbyterian form of church life is a national as well as an ecclesiastical possession. For him it will be hard to march under a banner that has not the name Presbyterian written broad upon its folds. But Scotchmen are becoming more and more Canadians, and Presbyterians are coming more and more to the broader conception of church life. Changes are taking place in a thousand ways. The process of assimilation is going on in every realm. And it may well be that as the result of this process, brooded by the Spirit of God, there shall in a few years emerge in Canada a Church that will mark a new epoch in the history of Christianity.

In conclusion I have to say that Congregationalists were treated with a wonderful consideration and courtesy. No one could have judged by the discussions that our numbers in Canada are as compared with either the Presbyterian or Methodist Church as one to thirty. In the composition of the committees we were treated as if the proportion were one to two, and even this mark of difference

was made at our own request. It was evidently felt that while in Canada Congregationalists are few, Congregationalism as a force is worthy of all respect, and that it brings something for the enrichment of the united Church.

Australasian Congregational Union

BY REV. WILLIAM ALLEN

The discussion on Interdenominational Union in the recent meeting of the Australasian Congregational Union revealed considerable difference of opinion amongst both laity and clergy. No one ventured to defend overlapping in sparsely populated districts. Such unholy rivalry was felt to be neither for the glory of God or the good of men. But some hesitated about or rejected organic union of the evangelical churches as a remedy. Dr. Bevan, for instance, was "dead against organic union"; but advocated federal and co-operative action. He was in favor of mutual eligibility as to church membership and the pastorate, and joint action in regard to training for the ministry. At the other end of the scale were those who advocated organic union with a view to the formation in course of time of an "Evangelical Church of Australia."

The address of the chairman (Rev. Dr. Fordyce) was a powerful and eloquent plea for organic union. Ultimately, in order to keep negotiations open, the following resolution was passed:

That this council of the Congregational Union of Australasia rejoices in the movement towards the embodiment in some tangible and practical form of the Christian sentiment of union on the part of the evangelical churches of Australasia; that it expresses its satisfaction at the progress that has been made in some of the states in the direction of a clearer and fuller understanding of each other's life, method and aims; that the several conveners of the committees in the State Unions in negotiation with the Presbyterian and Methodist Churches regarding union be requested to correspond with each other, in order to keep the unions informed of what their respective committees are doing, and to secure the co-operation of the entire Congregationalism of Australasia in any union of the three churches which may be proposed.

In regard to this question of interdenominational union and the Australasian Congregational Union's relation to it there are curious currents and cross currents of opinion. Some (and amongst these are probably nearly all who are at heart opposed to any form of union) are strong on the point that action shall be taken, if taken at all, only by Australasian Congregationalism as a whole. They are for strengthening Congregationalism against what they conceive to be the assaults (intentional or unintentional) of the interdenominationalists. Others again regard with jealousy the strengthening of the Australasian Union, because they fear that it will interfere with the individual liberty of the several State Unions and of the churches of which they are composed. These represent the old Congregational tradition of ultra-individualism.

On the whole, the effect of the recent meetings has been to foster the feeling of fellowship and the sense of solidarity amongst Australian Congregationalists. (One cannot say much about New Zealand, because, though nominally in the Australasian Union, New Zealand sent no delegate to the meetings.)

There could hardly be anything more baseless than the fear of investing the Australia-

Asian Union with excessive power. Practically the only power it possesses is the power of reference to the unions in the several states. This must always be the case under present conditions.

Victoria (the state in which the meetings were held) sent twenty-eight delegates. The other five states of Australia about fifty. It is clear that with such disproportionate representation any attempt at legislation for the several states would be absurd. But good work can be done by the Australasian Union by recommendations to the several unions, which the unions will no doubt adopt when they are manifestly for the general good.

Six recommendations were sent on from the October meetings in Melbourne. The one relating to interdenominational union has already been quoted. (2) A report on extra mural course of ministerial study is to be presented at next meeting of each of the unions. (3) Recommendations for safeguarding the ministry from the intrusion of uncertificated and discredited ministers of our own denomination, and from discredited ministers of other denominations were sent on to the several unions. (4) A resolution to publish as soon as possible a federal journal to be called the *Australasian Congregationalist*. (5) The executive of the Australasian Union was instructed to prepare and submit to the several unions before next October, a scheme for interstate mission work among sparse populations. (6) A special committee was appointed to report to the committee of the Australasian Union in regard to a Ministerial Provident Fund for Australasia.

On the whole the Australasian Union is justifying its existence. It will probably be much consolidated when it meets again in Sydney in April, 1907.

The most animated debate followed a paper on The Church Meeting. Judging from the remarks the church meeting is a decidedly weak spot in Australian Congregationalism. What about the American church meeting? For the most part opinion was divided between those who would bring all church business before the church meeting, and those who would leave all that to the deacons, and make the church meeting purely spiritual.

Both Sides the Brooklyn Bridge

(The *Congregationalist* may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Scarsdale's First Building

We say "first," for who can say how quickly this remarkable suburb will grow, requiring a larger church building? Eight years ago, near Arthur Manor, in the town of Scarsdale, a Sunday school was organized in the Firemen's Hall. This was practically the only religious service in the district until 1897, when Mr. W. D. Street, then a student at Union Seminary, conducted summer services, and an Endeavor Society was formed. By the winter of 1901-02, Mr. Street had become pastor of the newly organized church at White Plains, four miles further north, whose formation and development have been wonderful. During this winter Sunday evening services were held once a month in addition to the other work. Twenty of the Scarsdale people united with the White Plains Church, and the latter, recognizing its duty, secured Mr. W. H. Tinker, a student at Union, for the summer of 1902, and followed this by calling Mr. A. O. Pritchard, who preached during the winter, and in June, 1903, became the regular minister and assistant pastor of the White Plains Church.

In the fall of that year the Scarsdale work assumed all the activities of a regular church. The Firemen's Hall became a cozy little chapel, and gifts soon accumulated. On Dec. 18 these quarters were given up, and the church entered its own first building at the same time that the

mother church of Brooklyn was looking back over sixty years of history. The opening service was held in the basement, the auditorium not being ready till Christmas Sunday.

The edifice is built of stone on a hillside, which permits most of the basement to be constructed as a Sunday school room fully up to date. The property is worth \$10,000, of which the people have raised \$4,500. The land was a gift from the real estate corporation of the vicinity. Apart from the site, the principle has always been, "Pay as you go," and no debts are contracted. The electric fixtures are a memorial of the first person who died in the home church. The house of worship is located at the junction of four roads, the trolley passes the door, and the railroad is but half a mile distant. Scarsdale and White Plains are now one church, known as the Westchester Church, which is being developed somewhat on the collegiate plan.

The New York Congregational Club

As usual, it celebrated Forefathers' Day. The program was entitled, Critical Periods in American History. Though it was Christmas week, a large company assembled and Dr. William Hayes Ward, as president, contributed humorous and interesting introductions. Prof. J. W. Platner surprised many by his witty, yet wholesome and practical speech on The Puritan Period, taking as types for discussion, Anne Hutchinson, Ann Bradstreet, Judge Sewall of Boston and Ezra Stiles at Yale. Great applause greeted George W. Cable, who first spoke genially on the Louisiana Purchase, indicating the great movements that, but for this, would never have occurred, and then gave several charming readings from his works.

The Ministers' Meeting

The session of Dec. 19 at the Chelsea was considered probably the best in five years. Prof. E. A. Steiner of Grinnell, Io., gave one of the most brilliant, racy, yet earnest and suggestive addresses ever heard by the members. Pres. Josiah Strong of the American Institute for Social Service followed with a characteristic address. In answer to Dr. Strong's prophecy that the millions of immigrants here are bound to increase, since every American machine introduced into Southern Europe and Russia pushes thirty-nine men out of work, and sends them over here, Dr. Steiner replied, with the less-often-heard argument, that the same machine will multiply European resources and land values and increase wages, ultimately causing a diminishing rate of emigration from Europe.

SYDNEY.

In and Around Chicago

(The *Congregationalist* may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

The Church and the Young People

This subject was presented to the ministers, Dec. 26, by National Secretary Vogt of the Christian Endeavor Society. Though believing with all his heart in the work of the society, he thinks each church should study its own problem and so modify the rules of the society, especially its promise to attend all the services of the church as, on consultation with the pastor, may seem advisable. He thinks that young people should have liberty to arrange for such meetings as are most profitable to them, that there should be different departments of their society, and that all members should not be asked to do that which only the most advanced, intellectually or spiritually, are prepared to do. The discussion which followed awakened so much interest that it was voted to continue it a week later.

Morgan Park's New Pastor

Rev. Joseph D. Neilan, who during his seminary course has supplied the church, has accepted a call to become permanent pastor.

The membership has increased at least sixty per cent., and its financial strength has increased proportionally.

Illinois College

Rev. C. W. Barnes has resigned the presidency and accompanied his resignation with a gift of \$25,000 for the establishment of a professorship of Biblical literature, on condition that the trustees secure a like sum by July 1, 1905. Rev. Mr. Hayden, formerly pastor of the Jacksonville Congregational Church, is Mr. Barnes's choice for the chair he seeks to found. Mr. Barnes is to become secretary of the Religious Education Society.

Dowie's Latest Move

Not content with services in Zion City, to which special trains run every Sunday, Dr. Dowie, who now calls himself First Apostle John Alexander, has begun meetings Sunday afternoons in the church that he formerly occupied on Michigan Avenue near Sixteenth Street, which will accommodate 3,000 persons. Dr. Dowie himself will preach only once each month; on other Sundays some trusty lieutenant takes his place. Within the last two or three weeks Dr. Dowie has paid the remaining \$100,000 of indebtedness, and is ready, as soon as the receivership is given up, for greater undertakings. He says he is going to found two more Zion Cities.

Generous Giving

Under the inspiration of a visit of members of the business men's committee, and as the result of a careful study of the field by fifteen or more members of First Church, Evanston, Dr. Loba, pastor, has pledged \$2,200 for work at Bethesda Mission, Chicago, now under the care of the City Missionary Society.

A Year's Record

Four hundred and sixty members have been added during the year to the city missionary churches, 325 of them on confession. One new church, at Grayland, has been organized and a lot purchased for a house of worship. Three churches have erected new buildings—Park Manor, at a cost of \$3,500; Madison Avenue, at a cost of \$5,000; Pacific, at a cost of \$15,000. Cragin and Ewing Street Churches have made extensive repairs and improvements, and several others have reduced indebtedness. The effort to secure an \$150,000 endowment taxed resources for current expenses, yet in spite of all drawbacks the society closed the year without any increase of debt and without curtailing its work in any respect. Next year it proposes to secure \$20,000 from the churches in addition to the interest from invested funds. Mr. E. T. Cushing of Plymouth Church has been chosen president in place of Professor Curtiss, deceased, and Mr. R. J. Bennett vice-president in the place of R. E. Jenkins, Esq., resigned, and in California on account of his health. Mr. William Spooner, secretary, Mr. W. S. Herriek, treasurer, with Dr. J. C. Armstrong, superintendent, were made their own successors.

Chicago, Dec. 31.

FRANKLIN.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 30

A missionary for a leader this time! They are so often called upon to address audiences, so eagerly looked for and listened to in the Friday meeting, that they are not usually asked to take the place of leader, but Miss Bush of Harpoot presided last Friday. She presented a striking contrast between conditions in this favored land, especially in such a gathering as this, and many a meeting of women in Turkish villages, where she has found ready hearers among a group seated upon an earth floor surrounded by black, smoky walls. Naturally the transition from the old year to the new suggested many thoughts of retrospect and prospect.

Christ and the Christian Character

Professor Peabody's Lectures at Yale

[Continuing the course reported in issues of Nov. 12 and 26]

V. The Personal Consequences of the Christian Character

We have considered the teacher and the teaching, and have found the one wise, the other rational and fitted to life. But is the teaching of Jesus applicable to modern life? Are we still Christians? Can we adjust the Christian character to the present age? Some critics declare that we can do so only by a pious fraud. Strauss, Schopenhauer and others would insist that we are not Christians and that Christianity is unfitted for modern life.

APOSTLES OF EXTREME VIEWS

Two influences help this view. On the one hand, Tolstoi, the John the Baptist of modern life, is preaching a return to the gospel, and a consequent national and personal disarmament and humiliation. Yet for the vast majority, the world's work, competition and struggle must go on; hence Tolstoi's ideal can be suited only to a few. By his standard, we are not today Christians. On the other hand, Nietzsche declares that Christianity, with its gospel of the passive virtues and of non-resistance, is inapplicable to the modern man, since only that which fits the individual or nation to survive, to win in the harsh competition, and to dominate in life's battle, is proper for an age of struggle. And we would be led to believe that either the world is not fitted for the Christian character or *vice versa*, were it not that such a position involves two misapprehensions, one as to the character of the modern age, the other, as to the teaching of Jesus.

THE FORM TIMELY, THE INTENT ETERNAL.

Jesus was, indeed, a Galilean; his method was occasional, contemporary, for he was not posing for future ages. But his fundamental intention was to lift the men of his time into the timeless. This is so of all ages: the form is always occasional, the intention always marked by timelessness. Tolstoi's idea, then, is wrong. The relation of Jesus to his own age is a subject merely of Christian archaeology; but the principles which underlie it are the thing to discover. Through the face of the occasional looks out the eternal. So, too, our age seems a striving, military age; and it is as hard to oppose Nietzsche as to approve Tolstoi. But is there not a deep undertone of dissatisfaction and discontent, seen even in the wealthy classes, which shows that in its deeper aspects our age, though giving so little prominence to Christian character, is yet preparatory to an age in which Christian character will have its place?

What, then, are the special qualities of the Christian? How does he conduct his life? Three departments of personal life are to be considered—the body, the mind and the affections and desires of the emotional life.

THE PHYSICAL

The ethics of the body as taught by Christ have caused many difficulties. Does not Christ teach asceticism, and does not each revival of Christianity re-emphasize the warfare of the soul against the body? Yet asceticism has been a great mistake; it was not a solution, but an evasion of the ethics of the body; hence those who could best meet the needs of the world fled from it. Christ finds no antinomy between the body and the soul. Unlike John the Baptist, Christ does not demand of his disciples a change in condition; rather he sees what underlies the condition. Leaving his followers in the same occupations where he found them, he regulates more subtle temptations. The teaching of Jesus is not mortification, but sanctifica-

tion; it utilizes the body as the instrument of the soul; it shows the body not an enemy of character to be subdued, but an instrument of character to be perfected; not the foe, but the agent of the spirit. When the body runs counter to the soul, moral surgery is necessary; so sexual passion has been subdued by chastity, drink by temperance. The body is not to be ministered unto, but to minister. The healthy body is the instrument of the healthy soul and is best used, not by amputation, but by dedication.

THE INTELLECTUAL

Whereas the body has been thought hostile to the Christian character, the mind has been regarded a friend. On the basis that religion is a form of thought, intellectual assent has been first required, and persecutions have been waged upon dissent. This Gnosticism has been encouraged by the intellectual aspects of the gospel, but is contrary to Christ. He stood, not for a system of theology, but for a life; not for moral opinions, but for the principles which form them. Behind Christian thought is Christian character. Sound knowledge issues from the background of moral character; thus the Christian character has its outcome in the Christian thinker and the Christian creed.

THE EMOTIONAL

As to the ethics of the emotional life, there is much confusion of ideas. Schleiermacher taught that your feeling is your religion; and this has been the belief of mystics and revivalists, with their ejaculatory faith and emotional music. Many, however, are repelled by this idea, for the emotions seem unstable and unreliable. In such dilemma we are led to consider the genesis of emotion. An emotion is a motion from, a pleasure or pain emerging from something; that is, it refers itself to some source. The same emotion, moreover, may be associated with several different sources. Therefore the ethics of emotions must be sought in their source; not intensity or form but origin is what must be determined.

Jesus teaches that Christian emotion has worth only as its source is in the Christian character. So our reaction from Puritanism today, if it is from rigidity to license, is a mistake; if in the order of moral growth from Puritan discipline to modern beauty of character grounded in morality, is an advance. Not ecstatic feelings nor outbreaks of emotional religion detached from morality, constitute the emotional life in the Christian. The Christian emotion is an instrument of the Christian character. There are the Mounts of Transfiguration but at the foot of the mount is the life of service; and behind Christian piety is Christian thoughtfulness. The emotions are but the crests which lift themselves when the depths are stirred.

MARKS OF JESUS' MAN

What now is the total effect, the ultimate moral type; what person best represents Jesus' man? He is characterized by *poise*, that quality whereby all things are held in balance, and which made Christ a revolutionary leader, yet without bitterness. He has *simplicity*, which is not gained by limitations, but is single-mindedness of purpose and direction rather than meagerness of life. He is marked, too, by *peace*, which, as was true of Christ, is not due to escape from conflict or created by events, but is produced by inward conquest. The secret of peace is single-mindedness. He who knows, as Christ did, his task, and with poise of character aims only to accomplish his purpose and finish his work, is at peace even in the midst of storms.

Finally, the Christian character, in its total impression, issues from the above three qualities into the one we call *grace*. This is not so much a duty done as a way of doing duty. Much of the Christian character is restless and objectionable. The saints do not always make good neighbors; we wish they were more numerous, but do not wish them near us. But really gracious persons do not drive, they draw; when one thinks of them, he thinks of grace. So it is that we, as the disciples of old, pray that the grace of Jesus Christ may be with us and with all men.

VI. The Social Consequences of the Christian Character

These cannot be approached apart from the personal consequences. For, as the new faith in the lives of Christ's disciples produced a new social order, so the Christian character is always the key to the world. Three social principles are involved in the teaching of Jesus. Each is in the form of a paradox, and each has been opposed.

THE PARADOX OF SACRIFICE

First, self-realization through self-surrender; finding life by losing it. Realize thyself, has been the maxim of Hellenistic and prudential philosophy; and later, upon a more evolutionary basis, to get the potential me in place of the actual, the spiritual me above the physical, has been the apparently simple but really difficult problem. Many, on the other hand, question, what is this "me" that so much is made of it? And so, unsatisfied with the ideal of self-realization these are driven to self-sacrifice.

Christ meets this problem with his paradox and shows the absence of antinomy. Life is growing; so Christ transfers to conduct the general law which applies throughout nature. That mighty rhythm of the natural world, receiving to give, dying to live, Jesus applied to the ethics of sacrifice. Modern science has approved; for the hoarded life, like hoarded money, yields no increment. This law of self-effacement for self-realization runs through the gospel; it correlates with life as a growth. Nor is this character so derived from Christ a stunted and truncated life, as some object; the opposite is true. We are enriched by spending, made happy by making others happy; through losing we find. Herbert Spencer is an example of a man who lived his life by relative ethics; his one attempt to be of service to the world he counted a disaster. But Jesus' ethics, though fragmentary, are the rule of men today, while the ethical system Spencer spent his life in completing is ineffective.

THE PARADOX OF SERVICE

He who would be first must be a minister. True, men who have become really great have done so through ministry to others. Yet this paradox sounds almost absurd in this age when superior force and unbridled insolence are looked upon as the instruments of peace. But Christ goes beyond the laws of the world as it is; he is proposing a law for the world as it might be. He speaks not of the ordinary moral world; he discovers a new continent. Christ does not disparage the idea of the uprightness of character, of character as a possession whose integrity is to be kept; but when he passes to what constitutes greatness he enters a new zone. Greatness of character consists in uprightness which can bend to service. So Christ washes his disciples' feet; his right to lead was his right to service; his mastery was in his ministry. The mastery of service!—a new classification, and how

strange it sounds. Is it best? Has not compassion saved many lives which should have perished? This rests upon the view taken of the social world. Is it a fratricidal or fraternal world? a family or a scramble? Christ's answer is that society is not an organized selfishness, but an organism in which the strength of the whole depends upon the ministry of the parts. Modern sociology and philanthropy confirm this: the welfare of all is seen to depend upon the welfare of each. Christ thus addresses himself to the ideal condition; and in the passion for service today we see the social consequence of the Christian character.

THE PARADOX OF IDEALISM

This is not so explicit. The modern revival of reality and better regard for facts is good. But, because of what it presents as facts, realism fails in the very effort to be real. What is the real? All greatest men reply, the spiritual and ideal is the real. Modern man is a former of ideals, as appears in modern poetry. Now Christ is the greatest of ideal-forming men; he teaches that the real life is that directed toward the ideal; he gives not a theory of reality but a discovery of reality. Our faith in

Christ's paradox of idealism rests upon knowledge that the world is not what it seems; that the real is the ideal. Jesus has, thus, one comprehensive view of the world; idealism is never so audacious as with him, as his ideals of God's fatherhood and man's brotherhood illustrate. Nor will it do to be offended at this and ask, Why pray for the kingdom when it seems no nearer? Why not be content with things as they are?—for the study of history justifies idealism. First the idealist, with his dream and impracticable hope; then progress through realization, is the law of history.

JESUS SOLVES THE PARADOX OF LIFE

Such are the social paradoxes of Jesus and one questions why, in spite of them, the world still turns toward him. The explanation is that life is so many-sided and complex that nothing short of paradox will explain or satisfy it. Each life holds many lives; in each truth are many truths of different levels. Life is a paradox, and the social paradoxes of Jesus are applicable to it. They are not theories to demonstrate but truths to experience; they are the consequences of the Christian character.

G. H. D.

Our Readers' Forum

The New Moderator

Congregationalism is not sympathetic with slate making; neither would the man have been party to it who has been called to the highest place in the gift of the churches. He would not be party to such an arrangement even, when called to serve his city as councilman. Nothing but an honest demand for his services in such a position could persuade him to accept it. Feeling that his service was needed and that the people wanted it, he gave it without stint.

Washington Gladden was chosen moderator of the National Council the other day as a result of a spontaneous desire to honor a truly great and worthy man—a man who has served his day and generation as few men have. Furthermore there was the recognition that he embodies peculiarly (as perhaps no other man in the denomination does) the elements which qualify one to meet the requirements of the hour in Congregational church history. Conservative by nature he has touched the boundaries of progressive thought, and in his life of strenuous doing the will of God, intellectually and morally, he has come to know the truth. His immortal hymn, "O Master, let me walk with Thee," was born in an hour of travail. Men of strong conviction, whom he loved, members of his own denomination and elsewhere, were saying words that wounded his heart. To walk with the Master, to do his will—this was the cry of his soul in that hour, and the years have shown us that the walk was sure and true. How fitting it was at that moment when his brethren had signally honored him, that some one should suggest the singing of his beautiful hymn, although few there knew its history.

The choice of this man and the manner of choosing him, the spirit of the council and the character of its outlook create a feeling, wellnigh universal, that an auspicious hour has struck in the history of our Congregational churches.

No backward step can be taken if we listen to the voice of the new moderator. He is blessed with a sanity that few men know, and we could have no better spokesman where there is need of denominational utterance. No man has a finer sense of propriety as touching his own relation to the work he will be called to do. No man has higher regard for the rights and liberties of others, and no man possesses purer modesty than he. So, no fears need to be entertained that he will utter himself in any way discordant with the true note of Congregationalism.

If the council had done nothing more than to recognize this man and what he stands for in the movements of the present hour, it would have achieved distinction; but it has put itself on record as giving itself to these movements with hearty good will.

AN OHIO PASTOR.

The Constitution and the Moderatorship

I was greatly interested in your editorial on the moderatorship in connection with the National Council, as it threw no little light upon the discussion of the question by Drs. Gladden and Barton in the *Advance*. To some of us who are in hearty accord with the recent vote of the council in regard to the function of the moderator, there is a feeling that the constitution is somewhat of a barrier to that interpretation. The more the matter is discussed the more does this appear to be the case.

At the Des Moines Council a motion was made to appoint a committee of nine, of whom the moderator should be one, to report on the constitution at the next meeting and recommend such changes as would bring it into unquestioned harmony with the vote of the council, but so sensitive was the council in reference to any action bearing on the subject, that the motion was promptly laid on the table. Congregationalism has generally stood for order and orderly procedure, and it looks a little as though we are departing from good usage when so much can be said in such a convincing way against the interpretation of the constitution expressed in the vote of the council. That vote so strong and overwhelming is decisive and represents our future policy. Is it not time to make our constitution so plain that it cannot be said the position of the moderator is unconstitutional?

Lincoln, Neb.

M. A. BULLOCK.

Pope Pius X. recently gave a private audience to the Marquise de Monstiers, formerly Miss Mary Caldwell, in the Vatican, and in vain endeavored to persuade her to alter her determination to leave the Roman Catholic Church. Roman Catholic journals here and abroad are endeavoring to break the moral effect of her repudiation of the Church by charges—not always made with a nicety of speech—that she is mad and irresponsible. When she was Miss Caldwell, this lady gave so generously to the Catholic University in Washington as to be known as its founder.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

Jan. 8, Sunday. *The Rescue*.—Gen. 14: 13-24.

An interesting glimpse of Abram's tribal and political relations. These 318 were strong enough to fight. They represent at least as many more, women and children and old men. We are not to think of Abram as a solitary wanderer. The settlement was in the far south of the land, the chase was to the extreme north as far as Damascus. Jerusalem was already a famous seat of religious worship. *O God, the Friend of Abraham, my Friend and Father, raise up helpers for me, I beseech Thee, when my trials come upon me. And make me worthy of Thy love and of the love of friends whom Thou hast given.*

Jan. 9. *Promise of an Heir*.—Gen. 15: 1-11.

There were three great trials of Abram's faith, the call to go into a strange land, the postponement of possession and the lack of children; and the last was the severest of them all. Abram's name would not have died out if there had been no son, for Eliezer would have become his son by adoption. But his disappointed passion of parenthood is one of his noblest qualities. Note that, while the promise was renewed, its fulfillment did not immediately follow. Patience is our earthly house-fellow and not our transient guest.

Jan. 10. *God's Patience with the Amorite*.—Gen. 15: 12-21.

What a vision of God's foreseeing patience! The world has its course to run, the Amorite is to have his chance to the uttermost, the chosen people must wait until their time has come. This is a word to be remembered when we come to the story of the destruction of the Amorite. And remember that this patience of God was measured by centuries.

Jan. 11. *Sarai and Hagar*.—Gen. 16: 1-6.

The clutch of slavery was wide. Abram's heir was from Damascus, Sarai's handmaid an Egyptian. No one was safe from the threat of captivity when the selling value of captives was a temptation. Therefore Abram's camp was armed. Sarai's was a lesser faith, which interfered to bring about God's purpose by questionable ways. Judged by the standards of her time her act was not immoral. She wished to be builded, as a matter of fact she was pulled down; and not least by her own cruelty to Hagar.

Jan. 12. *The Promise to Ishmael*.—Gen. 16: 7-16.

The slave had no remedy but in flight. God took account of Hagar and Ishmael. Such discipline as the mother needed for the sake of her son was to be found in a return to service. Ishmael means "God heareth." When Hagar thought herself forgotten God was planning the great future of her unborn child. Is he less present with us now than with Hagar by the well in the desert?

Jan. 13. *God's Promise Renewed*.—Gen. 17: 1-10.

Thirteen years since the birth of Ishmael allowed a happy childhood and the growth of his father's love. The change of significant names is a pledge of the covenant. Abram is Exalted Father, Abraham is Father of a Multitude. Note the insistence upon Abraham's part in this covenant with his children.

Jan. 14. *The Sign of the Covenant*.—Gen. 17: 9-14.

The mark of the covenant was a sign of separation from the world. In this is the difference between the old covenant and the new. The children of Abraham were a company reserved, the disciples of Jesus are a company mingled with men. Our part is to be separate in motive and obedience that we may be influential for help. The sealing of the saints in John's vision was by a mark in their foreheads. Note that the refusal of the outward sign was a denial of the covenant.

Wisconsin

Consulting state editors heard from this week: Rev. Messrs. J. H. Chandler, Fond du Lac; S. T. Kidder, D. D., Ripon; L. H. Keller, Milwaukee

Methods of a Successful Harvester

BY REV. HENRY STAUFFER, MILWAUKEE

During five months sixty-two persons were received to membership by Hanover Street Church, Milwaukee. This result was reached:

(1) By a religious awakening in the heart of the pastor. Revivals begin when pastors become willing to practice what they preach; that is, as soon as they themselves repent heartily and put away sin. It is psychologically impossible for one man to stir the conscience of another so long as his own is not absolutely clear. After passing through a season of intense anxiety, humiliation and sorrow for sin the preacher's strength becomes "as the strength of ten, because his heart is pure."

(2) By laying strong emphasis on personal work. Each week for a month the subject was presented at the midweek service by some one, pastor or layman, who had been especially successful in that line of work.

(3) By earnest, united prayer for a widespread spiritual awakening.

(4) By organizing into a Winning Circle as many as were willing to sign this pledge:

Trusting God for strength and success, I promise earnestly to try for prayer and direct personal effort to win.....to Christ and our church.

Each member was asked to direct his efforts and prayers toward the conversion of some one person.

The members of this circle have kept in circulation twenty-four copies of Dr. Gladden's *Being a Christian*. The return of the book by the reader was generally made the occasion of a heart-to-heart talk on the subject of religion. For six weeks the midweek service took the form of a Personal Workers' Conference. In leading the pastor took such subjects as: How to Deal with a Person Who Desires to Become a Christian; With the Man Who Stumbles at the Hypocrites in the Church; With Skeptics, etc.

(5) By the use of decision day in the Sunday school.

(6) By organizing classes for beginners, graded according to age.

There was no attempt to attract people by special music or sensational announcements. No evangelist was employed. There was plain, evangelistic preaching by the pastor. Only two special week-day services were held, and those during the last week in Lent.

AN IMPRESSIVE RECEPTION OF MEMBERS

The method of receiving members lately adopted at this church has tended to elevate the conception of the church and has helped to draw men into its fellowship. An ante-communion service is held the week before communion, which partakes of the nature of a baccalaureate and is also preparatory. The choir enters the church singing a processional hymn, followed by the class to be received on the following Sunday. The class occupies reserved seats in front of the pulpit. The sermon is on some appropriate theme, such as *The Christian Soldier*.

On Communion Sunday the pastor meets the candidates before the hour of service and gives to each a white carnation, to be pinned on the breast and worn during the solemn service of consecration which follows. The processional feature is repeated, the audience rising as the choir enters the door and joining heartily in the hymn. Last Easter it required an hour and a quarter to receive the forty-six members. Each unbaptized candidate joining on confession came forward as his name was called and knelt reverently on a white hassock to be baptized. After baptism

the pastor laid his hand on the head of the kneeling candidate and solemnly consecrated him by this formula: "A—B—, I consecrate thee to the service of God, which is the service of man."

The pastor then read from a card a carefully selected passage of Scripture intended to be a life motto, and in some cases a prophecy. The card was then handed the candidate with a few words of counsel and the request that he treasure it carefully. The members were instructed to press and carefully preserve the flowers given them as mementoes of the solemn vow they had made to God that they would live a clean, white life, regardless of what others might do.

Such a simple service is wonderfully impressive and tends to make the clean, separate life attractive.

A Breath of Evangelism

It began to blow in Eau Claire in October when the State Convention was tenderly addressed by Rev. Henry Stauffer, the new pastor-evangelist of Milwaukee Hanover Street Church, on *The Five Points of Evangelism*. It was still more evident as "a wind from the Holy Spirit" at Des Moines; and Dr. Leavitt, our Beloit pastor, of the national evangelistic committee came home with his heart aflame. By Nov. 10 he had called an informal conference at Appleton, which mingled still hours of deepening prayer with searching addresses by Mr. Stauffer and Dr. Titsworth, brief talks by General Missionary Dexter and Dr. Thain of Wauwatosa and general conference. To the score of laymen, pastors and college leaders present it was a heart feast and a memorable impulse toward desire and a sense of responsibility for soul winning.

It resulted in a Message to the Churches—sent to all pastors and printed in our state Congregational paper, signed by those present and urging wide co-operation in campaigns of local evangelism, neighboring pastors aiding each other, utilizing local resources and cultivating the evangelistic spirit among laymen, young people, Sunday school teachers and others.

From this keynote evangelism has had prominent emphasis in all the autumnal district conventions. Our *Church Life* for December is made by an able symposium an Evangelistic Number, with effort for unwonted elucration. Another conference similar to that in Appleton was called in Beloit, on the southern border, Dec. 6, and more are projected in other parts of the state.

In several conventions a plan has been started for home missionary and evangelistic rallies, several pastors and churches combining for special week-day services, followed by a circular exchange of pulpits the ensuing Sunday.

This is a happy combination, in that our home mission work is in any case so largely evangelistic, its general missionaries being skilled and used by the Holy Spirit in rare degree in such service. Their work is almost uniformly an evangelistic success wherever they spend a week.

All along the line there seems a hunger on the part of pastors for the deepening of their own lives and for more spiritual power to bring men to Christ. There is intensifying belief in prayer, less talk of theological or critical views and of the red tape and trimmings of church work and more of the central aim of the gospel.

In Ashland Academy, since a recent revival, every one of some threescore students is a confessed Christian.

COMING AND GOING

"The moving accident," to quote Wordsworth, is still too much our "trade." Wisconsin has experienced twenty-eight ministerial changes in three months. It has exported one minister to Minnesota, two to Iowa, and one each to Quebec, Illinois, Oregon, Porto Rico and Chicago Seminary. Meanwhile, it has imported but five as against the above eight, toward whom Ohio has contributed two and Canada, Minnesota, Yale Seminary one each. Nevertheless our ministers are a brotherly set, increasingly so, and some have staying ambition and faculty.

S. T. K.

Milwaukee

In its religious life Milwaukee is more closely allied to the European fatherlands than to strenuous America. There is no haste in things religious. The kingdom suffereth not violence. The Catholic and Lutheran Churches predominate and their momentum, or lack of momentum, somewhat determines the pace of the other churches. Also, this foreignization of the religious spirit and institutions gives the churches of our faith and order, with others of similar ideals, the difficult but attractive task of vitalizing and Americanizing the religious and moral life of our city.

EVANGELISM

To aid in accomplishing this task a union evangelistic movement of large proportions has been planned for the first four months of the year. District organizations are being formed under the direction of a central committee. No evangelist is to be called. The work is taken up by the local churches with the co-operation of other churches of the district and under the direction of the central organization. The plan, definite and comprehensive, meets with general favor. Archbishop Mesmer has expressed the sympathy of the Catholic Church with this movement by instructing his clergy to preach on the pulpit topics as suggested to the pastors of the city by the central committee.

OUR NEW MODERATOR

Congregational stock was quite above par on Dec. 20, when the members of our churches heard Dr. Washington Gladden at the Forefathers' meeting of the Congregational Club. We were all proud of our national leader and our glorious denominational heritage. The address was of remarkable breadth and power and made a profound impression.

THE CHURCHES

Plymouth holds steadily on its way in what has become a down-town field. While many of the older members have moved up-town, increasing numbers who live in the better class of flats and apartment houses offer the church an exceptional opportunity. In a pastorate of twenty-two years with this church, Rev. Judson Titsworth has won a place of commanding influence in city and state. To lighten the labors of such a position, Mr. W. S. Liston has been employed as the pastor's secretary and parish visitor.

Grand Avenue has just celebrated the first anniversary of the coming of Rev. C. H. Beale. Pastor and people are very happy. It is a good match. The church has had a prosperous year with large congregations and considerable additions to membership. Revision of the church roll, neglected for years, removes 150 names. A Men's Club has been formed and the several departments of the work thoroughly reorganized. The church is pleased with the new *Pilgrim Hymnal*.

We are rejoicing in the notable work now being done by *Hanover Street Church*, under the leadership of Rev. Henry Stauffer. This down-town church, with a magnificent building, but a membership reduced in numbers and broken in spirit, has taken on new life. Seventy-four members were received last year and many others are looking toward this church as their future home. This has been done by a wise evangelism in which Mr. Stauffer is the acknowledged leader in Wisconsin.

Pilgrim has had a year's experience with a new financial system. Members of the congregation were asked to pay the bills of the church as they paid other bills. Entertainments and suppers were to be given at cost, not for profit, and with this assurance many new pledges were secured and standing pledges increased. The plan has been a success. Instead of facing the usual deficit the church closes the year with all bills promptly paid and a balance of about \$300 on the right side.

At the close of Rev. W. A. Shaw's rather sensational pastorate of one year the *North Side Church*, united and hopeful, is seeking an efficient leader who will help it command its important field for Congregationalism and the kingdom.

Rev. Joseph Jelenek of *Bethlehem Church* (Bohemian) and Rev. A. E. Wenstrand of the *Swedish Church* are doing strong, constructive work among their own people.

OUTSIDE WORK

Congregational ministers represent our fellowship in other lines of work in this city. Rev. H. H. Jacobs, as warden of the University Settlement, is putting his great heart and his broad shoulders under the burdens of tens of thousands of Poles on the South Side. Rev. T. E. Barr, once pastor at Kalamazoo, (Mich.) is leading a movement similar to that of the People's Church of Chicago and is speaking on Sunday afternoons in one of the large theaters. Rev. W. R. Gaylor, recently pastor at New London, is preaching the gospel of Socialism and taking an aggressive position as organizer in the Social Democratic party.

L. H. K.

Evangelism and the Week of Prayer

In early autumn an excellent evangelistic work was carried on in *Ashland* under Dr. E. J. Baskerville, and many accessions are reported to the church of which Rev. J. P. Deane is pastor. His duties include the training and partial direction of a number of academy students who hold religious services in the little hamlets in the region, so that the *Ashland* church for several years has been the center in north Wisconsin of constant and effective evangelism. Good news also comes from *Nettleville*, where District Missionary Dexter has been helping Rev. G. W. Longenecker. These, we trust, are the first fruits of a large harvest to follow the observance of the Week of Prayer.

We are returning to this holy week, which belongs peculiarly to the fellowship of Protestant evangelical churches, with renewed appreciation and larger expectation. We have undoubtedly gained by joining in the observance of the Lenten season, especially Passion and Holy Weeks. But the associations at this time and the type of worship that goes with it make it almost impossible for these services to be a substitute for what Congregational churches seek and gain in a week of missionary prayer meetings. The return to the Week of Prayer means with us, I think also, a return to new faith in the need and helpfulness of the prayer meeting in which the people take large part. 'In some union meetings which I helped to arrange for in Fond du Lac, it was decided that no minister in leading any of the services should be allowed to speak more than ten minutes. This restriction is for the sake of larger opportunity for the voice of the laity.

LAY PREACHING

Along with the movement in our convention to maintain high standards in the ministry as a profession, there is in our state the beginning of the development of lay preaching. What is common in England, but rare in this country, an order of lay preachers, is being rapidly educated by the Glideons. This organization of Christian commercial travelers was founded about three years ago in Wisconsin; and Mr. John H. Nicholson, a member of the Jonesville church, was a charter member and is now national president. When the order was formed preaching was not in the program of the Glideon's Sunday duties at all, but they have been asked by so many ministers to take a service here and there that this state alone has about half a dozen who, according to the president's report, can be depended upon to fill a pulpit acceptably when called upon, and the number is growing.

MATERIAL GAINS AND SPIRITUAL PROSPERITY

The church at *New London* recently gave generously to repair the edifice and install a pipe organ and spiritual prosperity seems to have followed in large measure. All lines of work are flourishing under Rev. F. L. Moore's inspiring leadership. Rev. Q. L. Dowd at *De Pere* prepared the way for his people to announce a "mortgage burning sociable" and there was great rejoicing. Rev. J. W. White has led in a debt-reducing campaign at *Sheboygan*, and the church is preparing to enlarge its building. The *Rhineland* church has recently bought a second house of worship from the German Lutherans and plans to maintain there a mission school and occasional preaching services. This church is having a large influence under the able ministry of Rev. A. G. Wilson. *Watertown* is taking on new life under the care of one of our youngest ministers, Rev. T. B. Thompson. His recent marriage was the occasion of extensive repairs on the parsonage and the gift of \$200.

A LOSS TO OUR FELLOWSHIP

No other church among us has recently suffered a loss quite so great as that which comes to *Eau Claire* First, whose pastor, Rev. J. W. Frizzell, is soon to succeed Dr. F. N. White in *Sioux City*, Io. A scholarly preacher and an admirable leader of men, Dr. Frizzell has seemed peculiarly adapted to the work in *Eau Claire* and the surrounding country.

He has been so brotherly to all the ministers in that part of the state, so helpful to the churches that look to *Eau Claire* as a center and, moreover, so large a factor in our state conventions, that his loss will be keenly felt throughout our fellowship.

J. H. C.

Church and Ministerial Record

Calls

ALDRICH, Mrs. ALICE M., to Hope Ch., St. Louis, Mo.
ALLIS, WM. B., Jay St. Ch., Schenectady, N. Y., to First Ch., Mt. Vernon. Accepts.
BURTON, ROBT W., to continue another year at Wahoo, Neb., with an increase of \$200 in salary.
CHARNOCK, GEO. A., Byron, Cal., to San Juan. Accepts, and is at work.
COLBURN, HARVEY C., Marysville, O., accepts call to Mayflower Ch., Columbus.
DAVIES, JOHN L., West Ch., Akron, O., to South Ch., Columbus. Accepts.
DERRICK, THOS. H., McHenry, N. D., to Saybrook, O. Accepts.
DOUGLAS, ALEX., Sentinel Butte, N. D., to Crary. Accepts.
DRAKIN, G. B., to Peterson, Io. Accepts, and is at work.
FITCH, CHAS. N., S. Kaukauna, Wis., called unanimously to Laingsburg and Victor, Mich. Accepts, and is at work.
FOX, FRANK, Kansas City, Kan., to Sioux Falls, S. D. Accepts.
GEORGE, DAVID M., Waterville, N. Y. to Williamsburg, Io.
GREEN, CHESTER W., Perry, Mich., to Alamo. Accepts.
HIGGINS, ROBT M., Steubenville, O., to Berlin, Wis.
HILL, T. HUGHES, Port Angeles, Wn., to Ferndale. Accepts.
HOLMES, JOHN A., to permanent pastorate of West Side Ch., Pasadena, Cal., salary being increased to \$2,000. Accepts.
JENKINS, WM. M., formerly of Big Lake, Minn., to Erwin, S. D.
KETTLE, JOS. B., Amboy, Ill., to Tabernacle Ch., St. Joseph, Mo. Accepts, declining previous call to Spring Valley, Ill.
MORSE, MORRIS W., Ferndale, Wn., to Ritzville. Accepts.
NEILAN, JOS. D., Chicago Sem., to permanent pastorate, Morgan Park, Ill., where he has supplied during his seminary course. Accepts.
PITTS, EDDY T., Fryeburg, Me., to Memorial Ch., Saylesville, R. I.
SMITH, GEO. H., Munnsville, N. Y., to Copenhagen.

Ordinations and Installations

GILMOUR, GEO., o. asst pastor, Rutland, Vt., Dec. 27. Sermon, F. K. Sanders, D. D.; other parts, Rev. C. H. Smith and Drs. G. W. Phillips and W. S. Smart.

Resignations

CHARNOCK, GEO. A., Byron, Cal.
DAVIES, JOHN L., West Ch., Akron, O., after 11 years' service.
FIPIELD, JAS. W., First Ch., Kansas City, Mo.
HURLBUT, W. H., El Reno, Okl.
KETTLE, JOS. B., Amboy, Ill.
KUHL, EDW. F., Fredonia, Kan.
LEWIS, FRANKLIN C., Pringhar, Io.
THOME, JAS. A., Norwalk, O.
WOODS, MERRICK W., Overbrook, Kan., after three years' service.

Dismissions

GAYLORD, EDW. D., First Ch., Charlemont and W. Hawley, Mass., Dec. 22.
PATTEN, ARTHUR B., S. Hadley, Mass., Dec. 29.

Personals

BLAIR, JOHN J., recently of Saratoga Springs, N. Y., is at present at Court Sq. Hotel, Springfield, Mass., where he is available as pulpit supply or for the pastorate.
LEWIS, ALEX., recently of Pilgrim Ch., Worcester, Mass., has located himself at 15 Beaumont St., Oxford, Eng.
MACKENZIE, WM. D., president of Hartford Sem., has so far recovered his health as to resume his classroom work.
SARGENT, CLARENCE S., Plymouth Ch., Wichita, Kan., has received an increase of \$400 in salary.
STEELE, ROBT E., having completed his engagement as chaplain with the Boston Seaman's Friend Society, has accepted a call to a Presbyterian church at Norfolk, Va., and will shortly leave Boston.

Churches Organized and Recognized

FRESNO, CAL., ARMENIAN CH., reorg. 4 Dec., 60 members. In charge of Rev. H. K. Santikian.
SCHENECTADY, N. Y., PILGRIM CH., a branch of Jay St. Ch., rec. 28 Nov., 35 members.

Christmas Gifts

CLARK, CHAS. W., Georgia, Vt., \$152 50.
CROKER, JOHN, Bertrand, Neb., gold watch.
EGGLESTON, DEWITT C., Sound Beach, Ct., \$225. In recognition also of the completion of 10 years' service.

KYLE, ROBT J., Hebron and Gilead, Ct., new buggy.

RAMAGE, JAS., N. Troy, Vt., \$60.

RICHARDSON, JOHN P., Alstead and Langdon, N. H., gifts amounting to over \$20.

Bequests and Other Gifts

ATTLEBORO, MASS., Second, Rev. J. L. Mitchell. Five beautiful memorial windows: Charity, the gift of Dr. D. E. and Frank Holman, painted by the latter, in memory of their mother, Mrs. Charlotte E. Holman; Faith, given by Mrs. Julia Clafin in memory of Mrs. Brown Clafin; Hope, in memory of Dea. Peter Thacher and three others of that family. Smaller windows are in memory of Rev. Jona. Crane and Rev. Walter Barton.

EAST WEYMOUTH, MASS., Rev. E. L. Bradford. \$3,500 organ, a Christmas gift from outsiders. Half the cost is paid by Andrew Carnegie.

GREENFIELD HILL, Ct., Rev. Wm. H. Gane. By the will of the late Miss Sarah A. Banks, \$5,000 to the church in memory of her father, Moses B. Banks, Esq., \$500 to the Sunday school, and \$1,000 each to the American Board, the C. H. M. S., the A. M. A., and the C. C. B. S.

HAMPDEN, MASS., Rev. C. B. Bliss. On Christmas Day, from W. J. Sessions, \$200, to be used on parsonage.

LANCASTER, N. H.—By the will of the late Geo. E. P. Dodge of Chicago, a native of Bennington and former resident of Lancaster, the church receives \$15,000, to be invested and income used for general parish expenses.

NEW YORK, N. Y., Bethany, Rev. S. H. Cox. From the Daughters of Ruth, a set of offertory plates and a hymn-board.

RYE, N. H.—The church receives from the estate of the late J. Disco Jenness \$500 to constitute a preaching fund. The town receives \$200 for library, if established within five years.

Material Gain

ABINGTON, MASS., Rev. De Mont Goodyear. House of worship repaired and painted. Cost, \$475, provided by subscription. Christmas gift to pastor, \$100.

BENNINGTON, VT., Second, Rev. G. S. Mills. \$4,800 subscribed within two months to pay off indebtedness, incurred largely through repairs and improvements. Ladies' Aid Society expended \$700 in redecorating and in refurbishing chapel and ladies' parlor during the past summer. Six young men, high school students, received to membership.

BREWER, ME., First—At Harvest Home Thanksgiving Service the organ committee handed over to the church the beautiful instrument, the money for which (\$2,250) they had raised during the last five years (\$380 recently). Special dedication praise service held later under auspices of the Young Men's Club.

GREENFIELD, MASS., Second—Handsome new \$6,500 parsonage nearly ready for use of Rev. C. W. Merriam and family.

NASHUA, N. H., Pilgrim, Rev. W. H. Bolster. Under auspices of Ladies' Benevolent Circle, chapel extensively improved.

NEW HAVEN, Ct., United Ch. redecorated within and without, new roof, new carpet and cushions. The fine old style of New England meeting house has been preserved, as was the case also in *Grand Ave. Ch.*, partly rebuilt. *Howard Ave.* has also just put down a new carpet. These and other recently furnished churches have used a rich green velvet, which seems to be the popular carpet just now.

RIDGEFIELD, Ct., Rev. A. W. Gerrie, recently celebrated payment of the last dollar of indebtedness by burning notes and singing Doxology. The church is out of debt for first time in twenty-one years, the result of determined effort to interest every family according to its ability. The summer folk, seeing the strenuous effort of the home people, responded generously.

STURBRIDGE, MASS., Rev. J. C. Hall. From proceeds of a memory table, new silver added to equipment of dining hall. Vestry recently painted. Christmas Eve the pastor received from his parishioners a purse of money.

WALLINGFORD, VT., Rev. A. L. McKenzie. Chapel remodeled and beautified within and without, new and fully equipped kitchen added.

WEST GROTON, N. Y., Rev. W. F. Ireland. Prayer meeting room recarpeted and belfry substantially improved. Just before winter set in, the men held a three days' bee, grading the lawn.

WICHITA, KAN., Plymouth, Dr. C. S. Sargent. \$4,000 Estey organ to be dedicated the first of the year.

WORTHINGTON, MASS., Rev. M. J. Allen. New furnace, new kitchen, memorial window to Chauncey D. Pease, native of the town and maker of the Pease piano, placed in auditorium by members of his family. Interior of parsonage renovated.

Waymarks

LINCOLN, NEB., First, Dr. J. E. Tuttle. Fifty-seven new members received during the year and 29 more proposed.

MAGNOLIA, Io., Rev. F. W. Luxford. House of worship and parsonage repaired and painted during first year of pastorate.

A Plan for Increasing the Congregation *

The first Sunday morning of each month the wives and mothers will attend.

First Sunday evening of each month the young men will attend.

The second Sunday evening of each month the men will attend.

The third Sunday morning the young people.

The fourth Sunday morning will be a children's service. All the children of the parish are cordially invited. Parents are solicited to see that their children will come to this service each month.

Every member will endeavor as far as possible to attend every service.

* Originated and used by Rev. Benjamin F. Root, Waterbury, Ct., who reports that it is working splendidly.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Mrs. P. C. Reed, Plymouth, N. H.	\$3.00
Thomas H. Wiswall, Newmarket, N. H.	2.00
Mrs. J. H. Eaton, Lawrence	2.00
L. D. Brown, Brooklyn, N. Y.	2.00
Mrs. H. L. Crandall, New London, Ct.	2.00
Mrs. S. S. S., Providence, R. I.	2.00
Mrs. C. B. Smith, Hartford, Ct.	4.00
Henry F. Bell, Muskegon, Mich.	5.00
"A Friend," Peabody	2.00

I have found your paper a great help, for it has brought the great world into this little place each week. I am too poor either to pay for papers or books, hence have to borrow. I am fifty miles from railroad. Get but little more than the Home Missionary Society gives me, for the people are poor. I got \$20.00 in four months. I should very much appreciate a continuance of your favor.

W. A. H., Washington.

Biographical

MARTIN KINGMAN

The late Martin Kingman, the widely-known citizen and financier who died in Peoria, Ill., Dec. 19, from overwork, at the age of sixty, was a prominent member of the First Congregational Church. He began life as a poor boy and made his way in the world. When President Lincoln made his call for 300,000 men, at a meeting held in the schoolroom where he was then teaching, he was the first of thirty-eight young men to put down his name, though then only seventeen years of age. He was promoted from one position to another, till he was made first lieutenant. Ever since the war he has taken deep interest in the G. A. R., contributing generously to it and to many a comrade less fortunate than he. He was president, during the year 1903, of the National Association of Agricultural Implement and Vehicle Manufacturers. After the war he engaged in several business projects, till he found the one which made him successful and widely known. Under the name of Kingman & Co., he formed a chain of implement houses all over the country and was the guiding spirit. He was a man of remarkably acute perceptions. It is said of him that he could tell at a glance situations that would have required hours of study on the part of the average man.

As a member of the First Church, he was interested in all the details of its work. He was the founder of the Peoria City Missionary Society, actively connected with the Y. M. C. A. and with the affairs of the city and of the state. He was an indefatigable worker, and a man of deep convictions. The funeral service, conducted by Drs. Hiatt and McMillen, was largely attended by the residents of Peoria and many from distant cities. M.

There sit in the front seats of our churches men who are known as oppressors of their kind and every one knows it except the minister.—H. A. Stimson.

High Authority.

Dr. Robert Hutchinson, Hospital for Sick Children, London, says: "Condensed milk is more easily digested than that of ordinary cow's milk." For this reason the demand for Borden's Eagle Brand Condensed Milk, for infant feeding, is constantly increasing. Use it also for tea, coffee and cocoa.

Meetings and Events to Come

EVANGELICAL ALLIANCE, Park Street Church, Jan. 9, 10.30 A. M.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

Marriages

The charge for marriage notices is twenty-five cents.

HARRISON—POTTER—In Worcester, Mass., Dec. 29, by Dr. Daniel Merriman. Rev. Fosdick B. Harrison of Branford, Ont., and Estelle Potter of Worcester.

HASKELL—FROHLICH—In Ennenda, Canton Glarus, Switzerland, Dec. 12, Rev. Edward B. Haskell of Salonic, Turkey, and Elisabeth Emilie Frohlich, recently head mistress of the Protestant Armenian School, Philippopolis, Bulgaria.

THAYER—SHUTE—In Springfield, Mass., Dec. 28, by Dr. P. S. Moxom, Prof. Charles S. Thayer of Hartford Seminary and Mary A. Shute of Springfield.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The fee should be sent with the notice.

HILL—In Lynn, Dec. 31, Susan T. Hill, widow of the late William F. Hill, and daughter of the late Rev. James D. Farisworth, aged 77 yrs., 1 mo., 14 days.

MOODY—In Bath, Me., Nov. 30, Miss Frances S. Moody.

PRESTON—In Hinsdale, Ill., Dec. 24, suddenly, Rev. Marcus North Preston, aged 69 yrs.

WALDO—In Canon City, Col., Dec. 19, Rev. Levi Fay Waldo, aged 87 yrs., 10 mos., 21 days. A graduate of Union Seminary in 1844, his first parish was in Poughkeepsie, N. Y., where he served for ten years. Other pastorates were in North Brookfield, Mass., and several towns in Illinois and Michigan.

IN POLET BRASS

A good Paine Bedstead and sound sleep at night are worth almost any price that you can draw your check for.

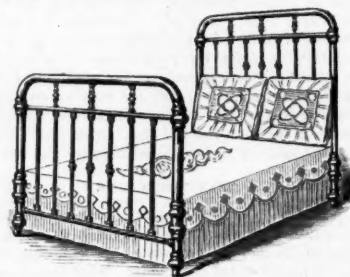
Here is one of our new patterns for 1905 in Polet Brass, the latest fashionable finish. Notice the novelty in the construction which brings the cross-bar of the foot-piece well down to the floor and allows the clothing to drop straight inside the frame. With a valance on each side, the effect is delightful.

Yet it is not expensive.

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of Silk, Mohair, Broadcloth, Serge and Cheviot, made to order. Nothing ready-made.

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is not 50 per cent. better than others. My superior location on Lake Erie, where iron, steel, coal, freights, and skilled labor are cheaper and best, enables me to furnish a TOP NOTCH Steel Range at a clean saving of \$10 to \$20. Send for free catalogues of five distinct lines, 50 styles and sizes, with or without reservoir, for city, town or country use.

CHESTER D. CLAPP, 211 Lynn St., Toledo, Ohio.
(Practical Steel Range Man.)



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Write for free printed matter and "Question Blank"—most valuable in helping you decide what best suits your requirements.
Flanagan & Hedenweg Co.,
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Christian News from Everywhere

Mr. Tennyson Smith, the eminent temperance editor, lecturer and agitator who will address the Ministers' Meeting at Park Street Church, Boston, on Jan. 9, came to America with the indorsement of such well-known leaders as Rev. F. B. Meyer, London, Sir Wilfred Lawson, Dr. Munro Gibson and Rev. C. H. Spurgeon. Mr. Smith is editor of the *Christian Temperance Vanguard* and founder of the Temperance Ironsides, a virile British movement. His work in this state has won him many enthusiastic admirers. He was a convert of John B. Gough. On Dec. 18 he held a brief religious service at the grave of the latter in Worcester, in recognition of the great reformer's service to the world.

The Worcester Y. M. C. A. has been instrumental in bringing about a federation of all the local boy's clubs, together with the boy's department of the association itself. Of the ten churches represented, seven belong to our own denomination, including the Old South (Dr. Van Horn's) and Dr. Crane's church. The plan, which has been on foot for many months, crystallized Dec. 12, when representatives from all the clubs convened and elected officers, Rev. A. W. Hitchcock of Central Congregational Church, and Dr. V. E. Tomlinson of the First Universalist Church, representing the pastors. Emphasis will continue to be laid on the special work for which each individual club stands, but it is believed that much is to be gained through the new impetus given by federation and the larger opportunities it affords for competitive games and debates.

Interdenominational Comity in New Hampshire

To remedy, so far as possible, the practice of multiplying churches in communities where they are not needed, the New Hampshire Interdenominational Conference Commission was organized a year ago at a meeting of representatives of the three leading denominations of the state, with a view to its permanence after the indorsement of their respective General Conventions. This statement of principles was unanimously adopted:

I. That the churches in the cities and larger towns ought to co operate according to the plans of the Evangelical Alliance, or others of a similar nature.

II. That church extension into destitute communities should be conducted, as far as practicable, according to the following considerations:

1. No community in which any denomination has any legitimate claim should be entered by any other denomination through its official agencies without conference with the denomination, or denominations, having said claims.

2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

3. The preferences of a community should always be regarded by denominational committees, missionary agents and individual workers.

4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

5. In case one denomination begins gospel work in a certain community, it should be left to develop that work without other denominational interference.

6. Temporary suspension of church work by any denomination occupying a field should not be deemed a sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed temporary abandonment when a church has had no preaching and held no meetings for an entire year or more.

7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, or churches of different denominations, should be referred to the commission through its executive committee.

A vote was also passed to send to other evangelical denominations of the state a copy of the statement of principles adopted, and to request their cooperation in the work. In response the movement has been indorsed by Baptists, Congregationalists and Methodists in general convention assembled, and augurs well for the future of the New Hampshire churches. Its value has already been tested.

N. F. C.

You pay five times too much for lamp-chimneys.

Buy good ones.
MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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The Congregational Way

By GEO. M. BOYNTON, D. D. Net, 75 cents.

This valuable book aims to do for the present generation of Congregationalists what Dr. Dexter's Congregational Handbook did for those of twenty-five years ago. The prevailing usages of the churches are carefully described and the reasons therefor discriminatingly set forth. It has the indorsement of some of our ablest pastors, editors and administrators, who have given the author valuable aid in its preparation.

The Pilgrim Press

New York

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In and Around Boston

A Movement for Evangelism

The evangelistic committee of the Suffolk South Conference has arranged for a meeting of those interested in promoting a revival, on Sunday, Jan. 8. Services are to be held with Pilgrim Church, Dorchester, from 3.30 to 8.30 P. M., with an hour's intermission, during which a simple lunch will be provided, so that none need withdraw till the sessions close. In the forenoon there will be a paper and discussion on facts gathered as to the condition of the churches in the conference, and also a paper on facts gathered from conditions outside of the conference. In the evening the topic proposed is Agencies of Renewal, brief addresses on vital personal themes being given by several speakers. In addition to the pastors it is asked that twelve persons be named to attend from each church, and it is expected that many others will be present. There are possibilities of great spiritual results from this meeting.

A Significant Gift

One of the happiest of Christmas surprises was afforded Berkeley Temple by the quiet dropping into the collection plate of two crisp \$500 bills, with this message:

The "God of Peace" always seems nearer to me in this church than any other, and in his name, and for his work through Berkeley Temple, the inclosed is cheerfully contributed.

All efforts have thus far failed to identify the giver, whose purpose evidently was not to achieve fame; but this generous and spontaneous tribute to the service which this church is quietly but persistently striving to render is indeed gratifying, and has produced a deep spiritual impression on the congregation.

Daily Services at Central

Among other significant innovations at Central Church is the daily service at 4.30 P. M. each day for the next two weeks, and possibly longer, dependent somewhat on the response made to this effort to furnish a place where on week days God can be sought, prayer be offered up, uplifting music heard and words of counsel listened to.

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break

An ingenious philosopher estimates that the amount of will power necessary to break a lifelong habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town: "From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach."

"I was convinced that it was coffee that was causing the trouble, and yet I could not deny myself a cup for breakfast. At the age of 36 I was in very poor health, indeed. My Sister told me I was in danger of becoming a coffee drunkard."

"But I never could give up drinking coffee for breakfast, although it kept me constantly ill, until I tried Postum. I learned to make it properly according to directions, and now we can hardly do without Postum for breakfast, and care nothing at all for coffee."

"I am no longer troubled with dyspepsia; do not have spells of suffering with my stomach that used to trouble me so when I drank coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

How Best to Utilize the Week of Prayer

This question was discussed by the Boston ministers at their meeting last Monday. Rev. A. A. Stockdale of Berkeley Temple believed that the members of the individual church should come together as a family during this week to praise God for the blessings of the past year and fit themselves for more effective service to outsiders during Holy Week. His church is to take up a series of Bible studies on training for personal work, using a textbook by Professor Bosworth. Dr. Sims favored having special seasons for prayer but thought January a less favorable time than in the fall and spring. He told of the successful evangelistic services held in Melrose in late October and early November which are expected to bear fruit from now on through Lent. Rev. J. H. Ross reminded the ministers of the original purpose for which the week was set apart—prayer for foreign missions. Christians will not reap their full reward until they "gloriously forget themselves" in laboring for the conversion of the world. Dr. Allbright explained the purpose of the meetings planned by the evangelistic committee of the Suffolk South Conference to be held the afternoon and evening of Jan. 8, at Pilgrim Church, Dorchester.

Mr. Carnegie and the Franklin Fund

Benjamin Franklin when he died left money to the city of Boston with which to found an institution which would provide for the betterment of the class of artisans from which he sprang in the ancient city of his birth. That fund has been accumulating all these years and now amounts to \$408,000. Mr. Andrew Carnegie now says that he will duplicate the amount of the fund if the trustees will use the \$800,000 thus available in establishing an institution in Boston similar to Cooper Union in New York city, the city providing a site for the same. No condition as to naming the institution the Franklin-Carnegie Institute is imposed by Mr. Carnegie. We should suppose that the commissioners and the city would accept the offer. Strange to say, opposition to the plan, unless it carefully guards against undue multiplication of apprentices, comes from the trades-unionists of the city.

To East Boston by Rail

A new link in the city's subterranean transportation system was opened last week; hence today the traveler can go from Scollay Square, Boston, to Maverick Square, East Boston, under the waters of Boston Harbor, for the sum of six cents, and in five minutes time. Like all such evolutions it will alter social and economic conditions in East Boston materially, and incidentally, it may be hoped, better conditions in the churches there.

Police Punished for Brutality

The Police Commissioners, after investigation of the fight between police and students of the Institute of Technology, Nov. 2, in which many students were seriously injured, have reported finding several of the higher officers and patrolmen guilty, and the Institute of Technology officials reprehensible for failure to inform students of facts essential to the acceptance of police surveillance. Reduction in rank and loss of pay is the sort of punishment meted out to the police.

Miss Evelyn S. Hall, principal of Northfield Seminary, is taking a year of rest and study. Her place is filled by Miss Lucy J. Brooks, the vice-principal. The principal of the Bible Training School, Miss Martha H. Hitchcock, has recently resigned, and Miss Mabel M. Learoyd has been appointed in her place. Dr. A. T. Pierson of Brooklyn will lecture at the schools and supply the church early in the winter, and will be followed later by Dr. Hector Hall of New York.

THE VALUE OF CHARCOAL

Few People Know How Useful It Is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."



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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 15-21. Am I My Brother's Keeper? Gen. 4: 8-15. (A temperance meeting.)

If any remnants of shame were left to Cain when he put this question he must have experienced a spasm of remorse as soon as it passed his lips. For it is a question which only that man who has forsworn the company of his fellows and gone out to live by himself in the heart of a forest could answer in the negative. Living in the light of what Jesus has revealed of the demands of human brotherhood, our only answer as Christians ought to be voiced in language similar to that of Faber:

O Lord that I could waste myself for others
With no thought of my own,
That I could pour myself into my brothers
And live for them alone.

If we of the Church ignore or fail to practice this brotherhood, secular organizations like trades unions, members of which often refer to one another as brothers, will put us to blush.

By means of our example we must keep our brothers true to that which is best within them. "But must I give up that to which I have a perfect right and which I am confident does not hurt me?" But are you perfectly confident that the questionable thing does you no harm? Even were you thus confident a case may arise when you may forego that undoubted right of yours in the interest of your neighbor. Christians have a perfect right to live in this country, but some Christians go to China as missionaries. They give up advantages here solely for the sake of persons whom they have never known. Why may we not embrace the glad privilege—not the hard duty—of now and then giving up what we might like to have in order to help brace the will of some weaker friend against his peculiar temptation.

We may help to keep our brother by the use of remonstrance and restraint. Cases not infrequently arise when friendship and comradeship demands that we shall gently, tactfully point out to another his risk and urge him to a safer course. Cases arise, too, when in the interests of the community we must protest against what is taking place. A minister spending his vacation in a summer resort had his suspicions aroused touching the conformity of dwellers in the next house to law and decency and self-respect. Alone he ventured

to accuse the person most responsible and to demand a moral house cleaning. It came speedily and thoroughly.

Usually, however, the path of direct influence is the most accessible one to us. The other evening a young man coming into one of our city churches found a slim attendance, and as the service was not yet under way he went out on the street, and in the course of the next twenty minutes was able to bring in not less than a dozen young men and women.

This age runs to excess. It is intemperate in its amusements, its many social rivalries and its craving for display and notoriety. And when we see a brother in danger of making shipwreck of his life because of strong drink, we may well ask him to read these sentences from Rev. E. N. Hardy's recent book, *The Churches and Educated Men*, which book I am glad to commend to all young Christians. He says:

Athletic training enforces the ethical principles of temperance and self-mastery. The English collegian thus sums up the matter in respect to drink. Graoe says, "I abstain from alcoholic drinks because I would excel as a cricketer"; as a walker, Weston says, "Abstain"; as an oarsman, Hanlon says, "Abstain"; as a swimmer, Webb says, "Abstain"; as a missionary, Livingstone says, "Abstain"; as a doctor, Clark says, "Abstain"; as a preacher, Farrar says, "Abstain." Asylums, prisons and workhouses repeat the cry of "Abstain."

POINTS TO THINK AND TALK ABOUT

How may we make up our own mind as to what is right for ourselves?

To what extent shall we impose our own moral ideas upon others?

What various reasons for total abstinence from liquor can be adduced?

With the multiplication of high schools in our Western as well as our Eastern States, the problem of the old-time academy becomes acute, and to a degree the school seems superfluous. Carleton College, Minnesota, with the full approval of its trustees and the leading educators of the state, has decided to do away practically with its academy; and next year it will have a sub-freshman class representing the former highest class in the academy. This move will lessen the pressure on the accommodations in the college dormitories.

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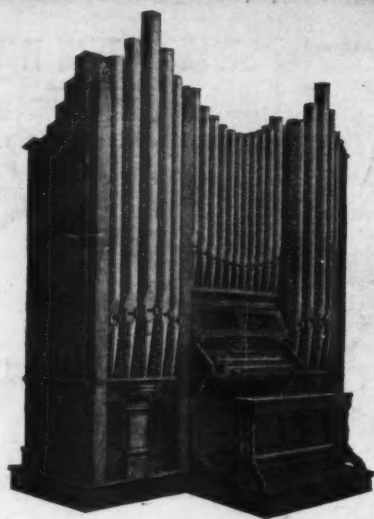
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